Hobart Coll Library
1jan04

First B. S. A. Convention Number.

Price, 5 Cents.

The Living Church

VOL. XXIX. MILWAUKEE, WIS.—OCTOBER 10, 1903. No. 24

ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE IN MILWAUKEE.

NEW YORK: Room 1504, 31 Union Square-W. -:- CHICAGO: 153 La Salle St. -:-

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

The Young Churchman

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

The Shepherd's Arms

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription Price, $2.25 per year. If paid in advance, $2.00 To the Clergy, $1.50 per year.

CLUB RATES:

[25 cts. must be added to these rates if not paid in advance.]

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), $2.50 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), $2.80 per year.

English Periodicals

Supplied by

The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price $2.25 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price $2.50 per year. Single copies 25 cts.

The Living Church Annual

A Church Cyclopaedia and Almanac, for the year 1903; issued at Advent. Contains full history of the events of the Church during the preceding year. Paper, 35 cents.; cloth, 60 cts.; postpaid.

Evening Prayer Leaflet

Contains the full Evening Prayer, with Collects, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.

Lecturns

IN

Bronze and Brass

We carry in stock a large number of both Eagle and Desk Lecturns, and will be pleased to mail special pamphlet showing over twenty designs at various prices. . . . . .

Memorial Tablets

We have prepared a new booklet on Tablets which illustrates different styles in brass and bronze, and also gives the range in prices. It will be mailed free upon request. . . . . .

SPAULDING & CO.

Representing Gorham Mfg. Co.'s Eccl. Dept.

CHICAGO, ILL.

CONSERVATIVE INVESTMENTS NETTING 5% TO 6%

Our Serial Plan

in the issuing of investment bonds appeals strongly to the conservative investor mainly because it

Makes for Safety

by insuring a steady reduction of the indebtedness and a steady increase in the margin of security, and also because it

Is Convenient

enabling us to offer such a variety of maturities that the investor may invest his funds for any length of time, from one to fifteen years.

The whole story is told in a pamphlet entitled

"Our Experience with Serial Bonds,"

which shows by actual figures taken from our books, the *absolutely successful* operation of this plan of bond finance over a series of years. This pamphlet, together with our current bond offerings, will be sent to any address upon request.

Peabody, Houghteling & Co.

Established 1865

211 First National Bank Building, Chicago.

MORTGAGES AND BONDS

SPAULDING AND CO
INCORPORATED
GOLD AND SILVER SMITHS

Highest Grade
ECCLESIASTICAL GOODS.

Original Designs and
unsurpassed workmanship

ECCLESIASTICAL
ART METAL WORKERS
STATE AND JACKSON STS. CHICAGO

WOMEN'S GUILD OF ST. IGNATIUS
552 West End Ave., NEW YORK CITY.

Receives orders for vestments, and all kinds of Church needlework, embroideries, linens, etc.

The Guild has for sale also the following books, by the Rev. Arthur Ritchie:

Spiritual Studies in St. Matthew's Gospel. Vol. I. 350 pages. Cloth, $1.50.

What Catholics Believe and Do. Paper, postpaid, 15 cts. Cloth, 25 cts.

Good Friday Addresses on the Seven Words. Three Series: 1. Christ's Religion in the Words of the Cross. 2. The Call From the Cross. 3. The Way of Life. 25 cts. each.

Devotions for Holy Communion. Cloth, 60 cts. Leather, $1.00.

OUR SPECIALTY IS FINE WORK IN
Marble, Granite, Bronze.
We design Cemetery Memorials of all kinds
..FREE..
Send for Free Booklet.
Massachusetts Monumental Co.,
150 Nassau St., New York.

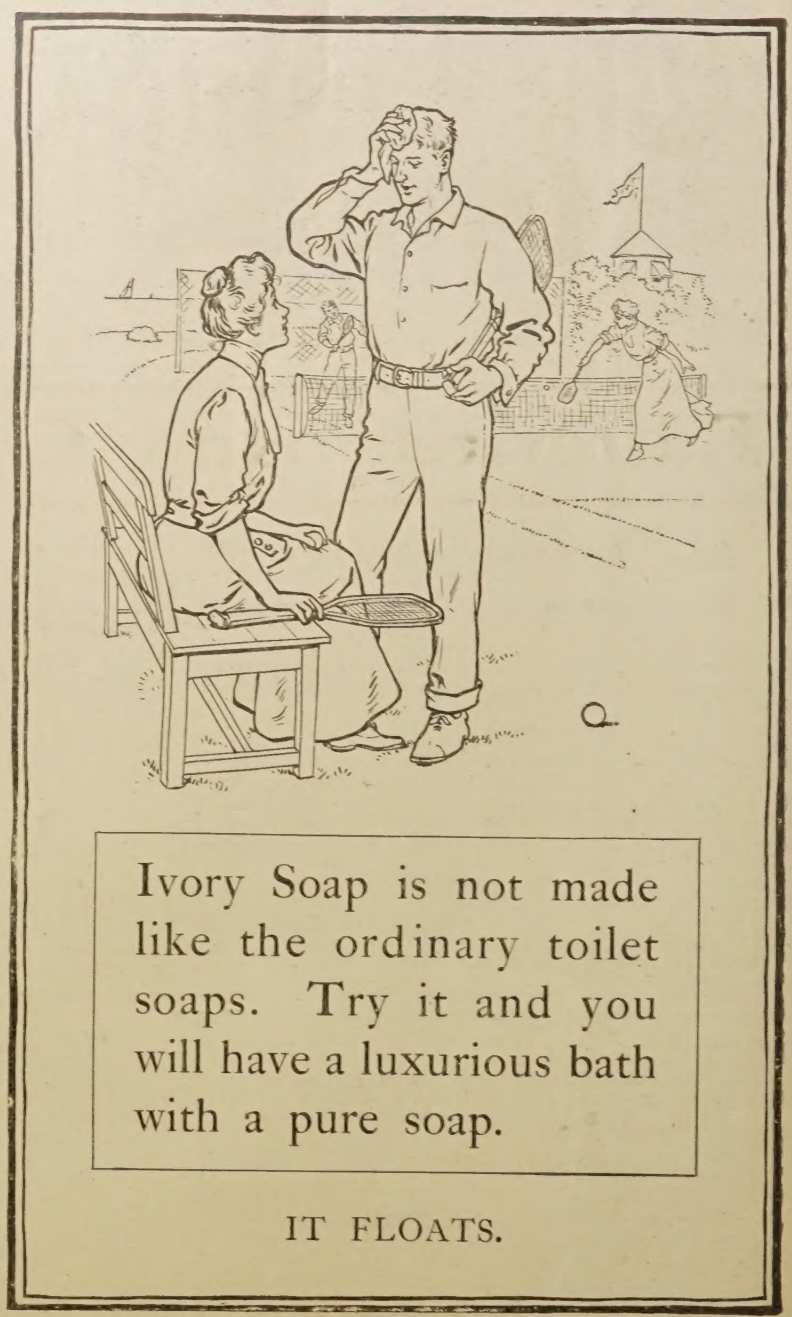
ART ECCLESIASTICAL FURNITURE
For Sanctuary, Chancel, Nave and Chapel.
Manitowoc Seating Works
Factory: Manitowoc, Wis.
CHICAGO SALES ROOMS & STUDIO
88 Wabash Ave., 3rd Floor

MEMORIALS WINDOWS, BRASSES, WOOD.
Highest Award, Augusta, Ga., Exhibition, 1901.
COLGATE ART GLASS CO.,
318 West 13th St., New York.

CHURCH VESTMENTS
EMBROIDERIES, SILKS, CLOTHS, FRINGES.
CLERICAL SUITS
HATS, RABATS, COLLARS.
COX SONS & VINING,
262 Fourth Avenue, NEW YORK.
PHILADELPHIA: Church House, 12th and Walnut St.

STAINED GLASS MEMORIAL WINDOWS
The FLANAGAN & BEIDENWEG CO., 57 to 63 Illinois St., Chicago. Designs, Photos, and Samples submitted. Write for Prices.

CHURCH WINDOWS, FURNITURE.
R. G. GEISSLER, Marble and Metal Work
56 West 8th St. (near 6th Ave.), New York.



Ivory Soap is not made like the ordinary toilet soaps. Try it and you will have a luxurious bath with a pure soap.

IT FLOATS.

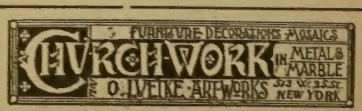
CHURCH OPENINGS. Has everything been ordered for the OPENING of the CHURCH this FALL? We are receiving many delayed orders at this time for work needed, which has been overlooked. IMMEDIATE CORRESPONDENCE SOLICITED. Work in METAL, STONE, MARBLE, WOOD, STAINED GLASS, MOSAIC, DECORATION, and EMBROIDERY.
Send for Illustrated Handbook.
J. & R. LAMB
Office, 59 Carmine St.; Studios, 23, 25, 27, Sixth Ave., NEW YORK

BELLS
Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

MENEELY & CO. WATERVLIET, West Troy, N. Y.
Best Quality Copper and Tin **CHURCH BELLS**
CHIMES and PEALS No cheap priced grades.
THE OLD MENEELY FOUNDRY, Estab. by A. Meneely 1826.

MENEELY BELL CO.,
CLINTON H. MENEELY, President.
Troy, N. Y. and New York City.
Manufacture a Superior Quality of Bells.

WORLD'S GREATEST BELL FOUNDRY
CHURCH, PEAL and CHIME BELLS
Best Copper and Tin Only.
THE E. W. VANDUZEN COMPANY,
Buckeye Bell Foundry, Cincinnati, O.
ESTABLISHED 1837



CHURCH EMBROIDERIES
VESTMENTS, ALTAR LINENS.
All material supplied. Artistic Stoles a Specialty.
EMMA HAYWOOD, 165 West 94th St., New York.

The Living Church

Vol. XXIX. MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 10, 1903. No. 24

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.

Editor, Frederic Cook Morehouse.

Branch Offices.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising (except for the classified columns) should be addressed to this office. Classified advertisements (wants, etc.) should be sent to Milwaukee.

New York: Room 1504, 31 Union Square West. Mr. Eugene M. Camp, Manager and Correspondent.

London: Messrs. G. J. Palmer & Sons, Publishers of *The Church Times*, Portugal St., Lincoln's Inn Fields, W. C., from whom copies may be obtained and to whom subscriptions may be sent.

Subscriptions.

Subscription price, $2.25 per year; if paid in advance, $2.00 a year. To the clergy, $1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local checks should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

PRINCIPAL CONTENTS.

Editorials and Comments - - - - - - - - - - - - - 799
Is the Election of Dr. Greer Uncanonical?—Laymen's Work in the Church—Remarkable Treatment of the Name in New York—Why do Good Men Differ?
England and the Balkans. London Letter. John G. Hall 802
Dean Robbins Installed. New York Letter - - - - - - - 803
New York Diocesan Convention. [Illustr.] - - - - - - 804
Brotherhood of St. Andrew Convention. Charge by the Bishop of Missouri, Presiding Bishop. [Illustr.] - - 806
In Memoriam, Henry R. Percival. From a Memorial Address by the Rev. Samuel Upjohn, D.D. - - - - - - - - 809
Papers for To-day. V.—The Holy See. The Bishop of Fond du Lac - - - - - - - - - - - - - - - - - - - 810
Helps on the Sunday School Lessons. Rev. E. E. Lofstrom 813
Correspondence: - - - - - - - - - - - - - - - - - - 814
Pioneer Service in the Philippines (John W. Wood)—Sunday School Work (Elizabeth Casey Bispham)—The B. S. A. and the Y. M. C. A. (Clarence M. Lindsay)—The Problem of Rectorships (Rev. Theodore B. Foster, (Rev. John Williams)—The Bay View Reading Courses (Mrs. A. A. Tufts).
Literary - 816
The Family Fireside - - - - - - - - - - - - - - - 817
Personal Mention, etc. - - - - - - - - - - - - - - 819
The Church at Work. [Illustr.] - - - - - - - - - - 821
Death of J. F. Blandy—Boise and Oklahoma Convocations against Change of Name—Sunday School Work in Chicago Analyzed—Death of Rev. Geo. W. Gilmour—Methodist Minister Confirmed in Minneapolis—Consecration of the Bishop of Mississippi—Western Pennsylvania Church Centennial—Death of Rev. Frederick Hall.
Music. G. Edward Stubbs - - - - - - - - - - - - - 833

IS THE ELECTION OF DR. GREER UNCANONICAL?

WE ARE considerably perplexed that the Diocese of New York should, at its Convention last week, have entered into the election of a Bishop Coadjutor under circumstances which appear to us to be in direct contravention to our canon law. The entire discussion of the subject, in the Bishop's address and in public prints beforehand, assumes that the need to be supplied is one made necessary by the extent of the diocesan work. "It is for the convention, and not for me," said Bishop Potter, "to determine whether it shall exscind a part of its present jurisdiction, or whether it shall elect a Coadjutor." "I have carefully refrained," says the Bishop, "from any official expression of a preference as to the mode by which the present Diocese of New York should secure more, or more efficient, Episcopal service." The resolution under which the election was held, was that "The convention deems the election of a Coadjutor the necessary provision at this time for more episcopal service." The two possible courses of action—by division of the Diocese or by the election of a Bishop Coadjutor—were clearly stated throughout the debate as alternative methods of solving the one problem.

Now it is distinctly provided in Title I., Canon 19, Sec. v., that "Before the election of a Bishop Coadjutor for the reason of extent of Diocese, the consent of the General Convention, or, during the recess thereof, the consent of a majority of the Bishops and of the several Standing Committees, must be had and obtained," before the election can take place. This previous consent has been asked, in years past, by the Dioceses of Virginia, West Virginia, and Springfield, before these Dioceses entered into such elections; and we cannot think of any reason why the great Diocese of New York should have found no one in its convention to warn it that it was proceeding upon a course that would seem to be uncanonical, and might probably be treated as *ultra vires* by the Church at large.

The only event in which a Diocese is permitted by our canons to elect a Bishop Coadjutor without first asking and receiving this consent, is when the election is "by reason of old age or other permanent cause of infirmity" on the part of the Bishop. If such is the cause for the present election of a Bishop Coadjutor, it is neither shown in the Bishop's consent to the election, in the resolution to elect, nor, so far as we can learn, in the accompanying debate. Certainly the record does not show it, as it should if that were the provision under which the election was held. We can appreciate the necessity for additional Episcopal service in a Diocese "whose chief city is," as Bishop Potter says, "and has for some time been, growing at the rate of 200,000 a year." This need arises, however, not from the "old age or other permanent cause of infirmity" of the Bishop, but from the unwieldy extent of the Diocese. No statement of his age or health, no physician's certificate, no allusion, however remote, was made by the Bishop which could indicate any such personal disability. There was absolutely no evidence presented, so far as we can learn, tending to establish such a condition; and there is every evidence, from the discussions of the past two years, to show that the need for a Bishop Coadjutor is due to the extent of the work, rather than to the physical condition of the Diocesan.

We fear, therefore, that the election of Dr. Greer last

week is absolutely null and void; that it is directly contrary to the canons of General Convention; that the convention was not competent to proceed to the election of a Bishop Coadjutor; that the Standing Committees ought not to confirm such an uncanonical election, that the Bishops ought not to assent to it, and that the Presiding Bishop cannot, under the canons, take order for his consecration. We trust it is not necessary for us to say that no question as to the personality of the Bishop-elect enters into this consideration. The election of the Rev. John W. Chapman as Missionary Bishop of Alaska was, some years ago, set aside by the refusal of Standing Committees to confirm it, for far less reason.

We greatly regret that the Diocese of New York should have fallen into this huge mistake; but it is of the essence of common law that no one may be permitted to profit by his transgression of the law.

LAYMEN'S WORK IN THE CHURCH.

THE gathering of the great convention of the Brotherhood of St. Andrew at Denver suggests a consideration of the work of Laymen in the Church.

It must be admitted that the heritage which the laymen of the American Church received from the Mother Church of England was one that suggested very little personal relationship to the Church's work, except by financial support. Nothing else seems to have been expected of laymen for some centuries. To take Holy Orders was, in popular parlance, to "enter the Church." It is true that the lay influence upon the Church of England, through the right of nomination to high offices possessed by the Crown and exercised by the Government of the day, through the gift of livings on the part of lay patrons, and through legislation in Parliament, is very great; but this influence is one that is not felt by the rank and file of the laity, and does not appeal to them as entailing any responsibility upon themselves.

When the American ecclesiastical Constitution conferred equal rights with the clergy upon the laity, in the legislation of the Church, and constituted the laity one of the three "orders"—which must not be confounded with Holy Orders—of General Convention, it was a decided innovation in the position and prerogatives of the laity. It implied, as does every civil act for the extension of the suffrage, that laymen would seek to fit themselves, by studying the Church's problems, to act intelligently upon them. On the whole, the system has worked fairly well—though only fairly. Its limitation is found in the fact that the vast mass of Church people who choose the representative laymen, are apathetic and largely uninformed as to the questions of the Church; as, indeed, are many of those who are chosen to be representatives.

It was, however, a recognition of the fact that the laymen had some other office in the Church than that of paying bills and of saving their own poor souls. As "England expects every man to do his duty," so the Church expects and assumes that her children are intelligent Churchmen, qualified and willing to take their part in the legislation of the Church.

But at length it has dawned upon the consciousness of Churchmen that even here the ministry of the laity is not completed. The minor order of lay readers was of early growth in the American Church, led by the condition of the scarcity of the clergy, and continued by the necessities of missionary work. The layman was learning, more and more, that the Church was his workshop, quite as truly, if in a different sphere, as it was that of the clergy.

But it was reserved for the Brotherhood of St. Andrew to take this slowly aroused consciousness and seek to give it direction. The lay voter in the parish meeting, and the lay reader in the mission chancel, were performing duties which had been laid upon them with no adequate preparation. The Brotherhood, religiously abstaining from any interference with Church politics or with existing work, quietly set out to train the spiritual nature of the individual. And it is suggestive that it did this by showing him his duty, not to himself, but to the next man. Like St. Andrew, he was pledged to seek out his brother and bring him to the Messiah. He was to save his own soul by saving another. He was to begin to do personally what heretofore he had only tried to do by proxy. The Brotherhood of St. Andrew introduced a new factor into our missionary work: that of personally seeking the man nearest us and bringing him into touch with Christ through the Church.

It must be admitted that this was a tremendous innovation in Church work. It was the direct application of the missionary duty to men who had not before been charged with it. Men had begun quite early in the history of the human race to inquire, "Am I my brother's keeper?" and they had generally succeeded in quieting their conscience with a negative answer, by contributing something from a nickel to a half dollar to a very vague cause, totally apart from themselves and their interests and their duties, which was preached at them under the name of Missions.

From the day when Cain asked the question, till the Brotherhood of St. Andrew began to answer him with an emphatic Yes, was a considerable interval of time. We should not assume that a similar answer had never before been given in the meantime; but it is beyond question that even Christian men had not, on a large scale, realized what the affirmative answer involved for themselves. The Yes laid upon them the duty of seeking out the next man, and that duty involved, as the Brotherhood in its later years has discovered, the further duty of a spiritual culture of the man himself. The first real lesson that the layman has learned from the Brotherhood is that he is not yet fit to do his work, but requires a deeper spiritual training than he has had.

We do not forget the recent negative answer which *The Outlook* has given to Cain's question. No man, truly, is his brother's keeper in the sense of being charged with final responsibility for his actions. In spite, however, of *The Outlook*, we feel that Christians must hold, as does the Brotherhood of St. Andrew, that every man is, *to the extent that he has the opportunity of influencing him for good or for bad,* his brother's keeper. He may at least be the "neighbor" who, travelling from Jerusalem to Jericho as did his brother before him, must elect whether he will pass by the latter without seeking to help though he has fallen among thieves, or whether he will do him all the good he can—and that is a great deal.

It is easy to point out failures in Brotherhood work. It is easy to point to chapters that flourished like a green bay tree and then seem to have been struck dead, as if by lightning. It is easy to sneer at the whole movement. The fact remains that in spite of its failures, the Brotherhood has planted a new thought in the laymen of this generation. It has taught them first that it is their personal duty to have a part in the Church's active work; and second, that they need the preparation of sacraments and prayer before they can do this work. Neither of these propositions was at all clearly held by the generation before this.

BUT PERHAPS we may still ask whether the element of failure that is so conspicuous in portions of the original Brotherhood field is due to causes that might be prevented. Splendid as is the sight that the city of the Continental Divide will see when a Church is crowded with sturdy laymen, the flower of our young men, at an early hour of the day, to receive the Blessed Sacrament; sufficient as is that sight alone, with that also of the devotional gatherings for preparation and for spiritual culture, to vindicate the value of the Brotherhood; it cannot be amiss to inquire into the causes for the decline that is visible in many Brotherhood chapters. Is that decline preventable?

In the first place ,it is essential that a Brotherhood chapter should have a definite purpose. If there are weekly, bi-weekly, or monthly chapter meetings, those meetings should have a very concrete, pre-arranged programme. It is not Church work, nor Brotherhood work, to spend a dreary evening in a guild room, where no one seems to have any definite idea of what is to be done. Real Brotherhood work affords very little opportunity for discussion. We believe the first explanation of dead chapters is to be found in dreary, lifeless meetings. Men were willing to work, but not to waste time to no purpose in unnecessary and unfruitful "meetings."

This might easily be avoided by arranging for the discussion of one of the problems of the Church, by designated speakers, at each meeting. It is not difficult to find the problems. Titles enough could be found, week by week, in the Correspondence columns of THE LIVING CHURCH. Discuss the matters that Church people are talking about. Find out about the Church's problems. Read the Church papers—two or three of them, if you can. The chapters themselves might easily supply the papers, if members felt unable to supply themselves individually. See how suggestive are the headings in the past few weeks—"The Y. M. C. A. and the B. S. A."—with a world of possibilities attaching to the subject of their mutual relations; "Sending Laborers or Calling Rectors"; "Preaching on Trial"; "Churchly Matter in Secular Papers"; "How to Reach University Students"; "The Ministrations of Deaconesses"; "The

"Sequence of Sunday Services"; "The Name of the Church"; "The Transfer of Communicants"—we have taken only a few of the subjects that have appeared within the past month in the Correspondence columns of The Living Church alone. What a mine of possibilities for intelligent discussion is herein found! What an advance in the Churchly intelligence of the laity would be had if these subjects were discussed in our Brotherhood chapter meetings!

But of course these discussions should not take the place of the real Brotherhood work. They might easily and profitably be used to fill out the time of chapter meetings. They should not supersede the "earnest effort" to bring some man "each week" "within the hearing of the Gospel." Only, the effort is not a large factor in the community interest of the chapter meeting, and that community interest is very essential in keeping the chapter together.

It seems strange that after nearly nineteen centuries of the Church's life, we should still be experimenting on how to utilize our laymen. It seems strange that such a problem should not long ago have reached its solution.

The fact is, the Church solved it once, and then forgot the solution. The answer is to be found in the restoration of the practical diaconate. To-day, the first of the sacred threefold orders of the ministry is little more than a shadow. A real diaconate would be one in which all the lay workers within a parish would have been ordained as deacons. These deacons would include the flower of the Church's present laity, the men who have no vocation for the priesthood, who would support themselves in secular employment, and who would be men among men in the world at large; in short, the deacons would be just those men who are now engaged in the Brotherhood convention in Denver. They would take their rightful position as part of the Church's recognized ministry, bearing the stamp of the Bishop's commission. The diaconate would then be as distinct an order from the priesthood as the priesthood is distinct from the episcopate. And so it ought to be. But our whole conception of the diaconate must change before that is practicable. The position of the "perpetual deacon" in the Church to-day is an anomaly; it is almost an impossibility. The Church has no place for him. In his ordination to the diaconate, there is the constant assumption that he is using the diaconate only as a stepping-stone to the priesthood. The Bishop prays for him that he "may so well behave [himself] in this inferior office, that [he] may be found worthy to be called unto the higher Ministries in Thy Church."

There is no more reason why this prayer should be offered for a deacon, than for a priest. The deacon ought no more to be looking *necessarily* for the priesthood, than the priest is for the episcopate. The three orders ought each to have their distinct and recognized place in the Church.

Western Christendom, Latin and Anglican, is sadly culpable in dropping the practical diaconate out of the Church. The Brotherhood of St. Andrew must attempt to provide a substitute for it; but a substitute in place of a divinely ordered arrangement, is never the ideal solution of the problem. At least it is a long step forward that we have gotten where we recognize that there is work to be performed in the Church by men who are not called to serve in the sacred priesthood; and for the recognition of this duty, the Brotherhood of St. Andrew is very largely to be thanked.

Bishop Potter declared in his address to his convention last week, with relation to the movement to correct the Church's name: "As yet, I have not seen anything in the way of argument for such change that has seemed to me to demand serious consideration." This appears to us to suggest the question how far Bishop Potter reads the papers and other contemporary expressions of opinion. It is to be observed that the Sultan of Sulu could probably say the same thing. A very large number of Bishop Potter's associates in the episcopate have presented serious considerations "in the way of argument," some of them at considerable length. Aside from these, some of the most distinguished of the sons of the Church in the priesthood and in the laity have done the same. If Bishop Potter has read all these papers and considers that he is justified in brushing them all aside on the ground that they do not "demand serious consideration," he is casting a severe reflection amounting almost, if not quite, to an insult, to more than half the American episcopate, as also to men of such profound learning and such dignified standing in the nation as the Chief Justice of Rhode Island and many others. Serious arguments from serious men always "demand serious consideration," and whether Bishop Potter has seen them or not, such arguments from men in every respect his peers, have been published quite extensively.

But the only alternative to this interpretation of his language, is to assume that the Bishop has not "as yet" "seen anything in the way of argument for such change," because he does not read the Church papers and other current literature of the Church; and we have sometimes suspected that that was the case. One may of course be perfectly happy in a little world of his own, surrounded by his congenial friends and reading such literature as is certain to accord with his own views. The Shah of Persia and Oriental monarchs in general are commonly supposed to lead this happy life, and no suggestions as to the "views" of those who disagree with them are borne in upon them. Like the Bishop of New York, they can always say, when told that a reform party is clamoring outside, "As yet I have not seen anything in the way of argument for such change that has seemed to me to demand serious consideration." And if the Oriental potentate in question is a very small man indeed, as Bishop Potter is not, he considers that that settles the case.

And we must say that in analyzing Bishop Potter's sentence in every conceivable manner, we cannot find that it is susceptible of any other construction than these two that we have given. The worst of it is, that in the great improbability that these feeble words of ours will ever come to his episcopal attention, and as it is practically certain that his friends will not repeat them to him, the world will probably never know which interpretation is that which the Bishop intended his words to bear. More than half his brothers in the episcopate will feel that he *may have* intended a direct snub to them; but, gentlemen as they are, they probably will not ask him.

One can sympathize with the position of those who, having read what the advocates of correction have written, are not convinced. There will always be differences of conviction among men. Argument that is conclusive to one is not always to another. The Bishop of Lexington, for instance, in arguing temperately and calmly against change, differed so directly with the Bishop of New York as to say: "It is our duty to give to the subject thorough, temperate, impartial consideration." This he does, and one cannot fail to respect his position.

But when men are willing to assume a contemptuous superiority to their fellows, and intimate that the matter is beneath the consideration of their powerful intellects, they are but showing once again how infinitely narrow is the scope of their horizons. The relentless logic of their position demands that these men be written down as narrow-minded men—not as an epithet, but as a statement of fact. The world cannot always be deceived by names. Broad Churchmen must some time be seen to be only such men as are able to take the questions of the Church and adjust them with relation to their bearing upon each other and upon the future; they are *not* men who see no necessity for examining the questions at all. Breadth of mind is a characteristic which leads men to examine and weigh carefully what other men have written. It is totally incompatible—we assert it as a proposition in abstract philosophy which cannot be overthrown—with a frame of mind which dismisses the careful, thoughtful, deliberate arguments and opinions of learned men, on any subject whatever, as not containing "anything in the way of argument" demanding "serious consideration." It does not necessarily arrive at the same conclusion with those who have advanced the arguments; but it does recognize that such serious arguments always and of necessity "demand serious consideration."

And the report as to Bishop Potter's attitude toward his own committee on the floor of his convention, strikes us aghast. To make a personal plea to a convention to defeat a resolution relating to the progress of the Church, and in no sense personal to him, is most remarkable. One knows not what to say of such an infusion of personality into the debate. The Bishop has changed his mind, just as two years ago, we showed by the use of parallel columns that he had changed as to the desirability of a Provincial System. That which he had once urged, he then denounced. Incidentally, we may observe that in less than a month after his pronouncement, both Houses of General Convention adopted the new Article of the Constitution authorizing the creation of Provinces, and appointed a Joint Committee to frame a canon to the same effect. The Church did not agree with the Bishop of New York.

Similarly, it is only a few years since Bishop Potter de-

clared upon the floor of the New York diocesan convention, we are informed, that he considered the present name "inadequate and misleading." If it was so then, it can hardly have improved since. It is not the bearing of the name that has changed, but the Bishop of New York.

The whole incident is very regrettable. The report of the committee showed that in New York, as elsewhere, the movement for correction is in no sense partisan. We are credibly informed that but for the Bishop's plea, the resolution of the committee would almost certainly have been carried by an overwhelming majority. We wonder, too, that none of the daily papers of New York, so far as we have observed, touched at all upon the incident, quoted the report of the committee, or intimated the circumstances under which the action concerning the name was taken. It certainly looks as though some powerful influence were seeking to suppress the facts. The *Times* even said that

"The convention . . . . wholly ignored the question of dropping the word 'Protestant' . . . . The subject was not discussed in any shape or form, it beng held that it was 'inexpedient' to discuss the matter."

The *Sun*, commonly understood to be controlled by Mr. J. Pierpont Morgan, who is notoriously opposed to the correction movement, said:

"Upon the subject of changing the name of the Episcopal Church to the American Catholic Church, the Diocese of New York was more severe on the General Convention than has been any convention in the country. By resolution it postponed action and told the committee that its course was unprecedented and unconstitutional."

When one reflects that the Diocese of New York should have entered into an episcopal election without apparent canonical authority to do so, unless all reports of their action are incorrect; that it should have been swayed in its evident convictions through the personal appeal of the Bishop, strengthened, possibly, by the well known contrary wishes of Mr. Morgan, whom the Bishop referred to as his "dear friend," and the fear of antagonizing whom may have been an element in the result; and that its Bishop should, contrary to his earlier convictions embodied in his addresses of years gone by, feel it desirable now to oppose the formation of the Provincial System, as he is represented in recent interviews as doing, but which so many believe to be urgently needed in our practical work; one cannot but feel that the metropolitan Diocese of the Church in this country is not fulfilling the leadership nor displaying the broad statesmanship for which Churchmen outside the Diocese of New York have a right to look to it.

THE deplorable differences between those who are earnestly desirous of electing a "Fusion" ticket in New York City, and of preventing the resumption of the former misgovernment by Tammany Hall, illustrate once more the strange inability of intelligent and good men to agree together in practical matters. We sometimes wonder at such disagreement within the Church. When, for instance, two groups of men both earnestly desire the advance of the Church, the increased holiness of her members, and the ultimate unity of all Christians, why should they be obliged to differ and to oppose each other as to the means employed to reach that end?

We see this anomaly constantly in the Church, and we have no way of solving the problem. We may not impeach the intelligence nor the integrity of those who, having the same aims as we have, block all our endeavors to reach those ends by what seem to us the only, or at least the wisest, courses of action. We try to account for the divergent points of view when the desired end is the same, and we fail.

It is at least reassuring to find that the problem is not confined to the Church. Whenever men are in earnest they reach the same inexplicable anomaly. Jerome versus Low, Low versus Grout, are only phases in the larger problem. Good government has generally to be obtained in spite of reformers. The most intense advocates are frequently the least trustworthy advisers in reform.

So, when we find that other intelligent and well meaning Churchmen stand in the way of that progress of the Church which seems to us most timely and advantageous, we discover only the same intellectual anomaly that we find in other spheres of human action. It is a part of the result of the finiteness of the human mind.

Happily, in the long run, the Holy Spirit overrules this finite inability to reach the perfect truth, and gives to the world that balance wheel which leads to the ultimate determination of its common problems.

ENGLAND AND THE BALKANS.

Four Bishops Striving to Arouse the English Conscience.

THE BISHOP OF FOND DU LAC AT COWLEY ST. JOHN.

Death of Two Distinguished Churchmen.

THE SECESSION OF THE REV. HUGH BENSON.

London, September 22, 1903.

ON Holy Cross Day there appeared in the *Times* newspaper separate letters from the Bishops of Durham, Hereford, Worcester, and Gibraltar, calling upon our home Government and the so-called Christian Powers in general to take action to protect the Christians in Macedonia against the massacring Turks. The first three Bishops all laid particular stress upon England's chief responsibility in the matter. The Bishop of Worcester wrote as follows:

"There are moments when silence becomes almost unbearable. We are watching the tragedy of the Balkans. It must be lying as a crushing burden upon every Christian conscience. But no one seems to speak. At least, it seems to me, Englishmen must not at this moment be allowed to forget that twenty-five years ago the armies of Russia were marching victorious over the Balkans on their way to Constantinople, and that the end of the Turkish tyranny over Christians in Europe would have come but for the intervention of England. The responsibility which we then took upon ourselves for the protection of the Christian populations by refusing to let Russia go to Constantinople, cannot well be over estimated. Do we remember this to-day? Are we who care for these things making the Government understand that we are restless and miserable; that we want to be assured that everything possible is being done to obtain, for instance, the effective co-operation of England and France to procure some combined action of the Powers? If the secrets of diplomacy cannot be told us, at least let our rulers know the sense of humiliation and pain which is possessing us. Have we no great Englishman with a voice to speak with?"

The Bishop of Worcester followed up this impassioned appeal by inviting "all Christians" to a service of intercession for the Christians in Macedonia on Thursday last in St. Philip's Church, Birmingham. Whilst also at his request to his clergy, public prayer was made for the same object throughout the Worcester Diocese last Sunday.

Father Adderley, writing to the *Church Times*, asks to be allowed to suggest to the clergy that they should ask the Bishops to ordain a Day of Prayer in the matter of the critical state of affairs in the Near East:—"During the negotiations before the Boer War, at least two requests were made to the Bishops to order public prayers for the nation's guidance, but nothing was done." Do not let us, he adds, make another mistake, and, when it is too late, regret that as a Church we did nothing in time.

SS. Mary and John's old Infants' School, Oxford, belonging to the parish church of Cowley S. John, having been condemned two years ago by the Government Education Department, the erection of a new Infants' School had to be seriously undertaken. It was felt by those who were responsible (as appears from an article in the *Church Times*) that the new building must be equal to those of the State "provided schools" if the parish schools were to hold their own; and so a central hall was designed with seven class-rooms opening out of it, to hold 380 little children, the cost of which, with the site, being about £6,300. On Friday, 11th inst., the splendid new Infants' School was formally opened by the Bishop of Oxford. There were also present the Bishop Suffragan of Reading, the Bishop of Fond du Lac (formerly Father Grafton, S.S.J.E.), and Father Benson, the founder of the parish of Cowley St. John, as well as the chief founder of the Religious Society of St. John the Evangelist. And amongst others present, besides these, was Dr. Lock, Warden of Keble College, and one of the foundation managers of SS. Mary and John's Schools.

Further in reference to the Bishop of Fond du Lac's most welcome stay in our midst, there appeared in last week's *Church Times*, under the heading "Personal," the following item: "The Bishop of Fond du Lac (the Rt. Rev. C. C. Grafton), who was one of the founders of the Community of Mission Priests of St. John the Evangelist (generally known as the 'Cowley Fathers'), and who himself remained a member of the Society until his call to the episcopate, has been spending a few days at the Mission House at Cowley [more strictly, Cowley St. John], celebrating daily during his stay in the Chapel of the Holy Spirit, and preaching on Sunday morning." What wonderful changes, it is added, "have taken place in the Church

since Father Benson, Father Grafton, Lord Halifax, and the others concerned met together some 38 years ago, with the result that the S.S.J.E. was founded! And what depths of meaning, after reunions of this sort, must the first post-Communion Collect have for them!

The Bishop of Brechin, and ex-Primus of the Scottish Church, the Rt. Rev. Hugh Willoughby Jermyn, D.D., who through failing health had partially withdrawn from the more public duties of his office during the past few years, passed from earth last week. The son of an English clergyman, he was born in Cambridgeshire in 1820. He was educated at Westminster School and Trinity Hall, Cambridge, where he graduated in 1841. In 1845 he was ordained Priest, and became assistant curate of Kensington parish church. He subsequently held an incumbency in Scotland, the Deanery of Moray and Ross, the rectory of St. George's, Basseterre, and in connection therewith the Archdeaconry of St. Christopher, West Indies, and the rectories successively of Nettlecombe, Somerset, and Barking, Essex, and then, in 1871, was consecrated as Bishop of Colombo. But again, as when out in the West Indies, ill health interfered seriously with his work, and returning from Ceylon, he was in the same year elected to the See of Brechin; whilst in 1886 he was appointed to succeed Bishop Eden as Primus. According to the *Times,* he was a man of culture and learning—his favorite studies being theology and mathematics—but it is "as administrator of exceptional ability" that he will, it thinks, best be remembered.

Your correspondent is also called upon to record the departure out of this mortal life of another Churchman, whose books have probably made his name very much more familiar to your readers than that of the late Scottish prelate, namely Canon Overton, who was in his 69th year. A native of Louth, Lincolnshire, he was educated at Rugby and Lincoln College, Oxford, where he graduated in 1858, having taken a First Class in Classical Moderations three years previously. He was ordained Priest in the next year, and was licensed to the assistant curacy of Quedgeley, Gloucestershire. In 1860 (to quote from the happily worded and interesting memoir of him in the *Times*)

"He went back to the neighbourhood of his native South on the appointment to the vicarage of Legbourne, which he held for twenty years . . . . It was during the years spent at Legbourne that he laid the foundation of that knowledge of ecclesiastical politics and customs in the seventeenth and eighteenth centuries which made him the chief authority on a much neglected period. Jointly with the Rev. C. J. Abbey, rector of Chickendon (near Reading), who had been with him at Lincoln College, Canon Overton published in 1878 *The English Church in the Eighteenth Century,* in two volumes, of which a fourth abridged edition has been lately issued. This was followed by an even more valuable study of *William Law, Non-Juror and Mystic,* in 1880, which he had recently developed into a general account of the Non-Jurors."

In 1879 a prebendal stall in Lincoln Minster was conferred upon him by Bishop Wordsworth, in virtue of which dignity he was chosen by the Dean and Chapter as their Proctor in Convocation. Four years later came his nomination by the Crown to the famous rectory of Epworth, Lincolnshire, and there was (as the *Times'* writer points out) an obvious appropriateness in the selection:

"Canon Overton had been a scholar of Wesley's College and had made a deep study of Wesley's life and relations to the English Church, as may be gathered from the history already mentioned, and from his volume on Wesley in the 'Leaders of Religion' series. No one was more familiar with the *personnel* of the Evangelical Revival, and at Epworth he won a reputation for the courtesy and skill with which he would interest visitors of all persuasions in the Wesley's associations of the place."

In 1898 he left his native shire on accepting from the Dean and Chapter of Lincoln the rectory of Gumley, near Market Harborough (Diocese of Peterborough), though retaining his stall at Lincoln and his Proctorship in Convocation until, in January last, his new Bishop appointed him to the Residentiary Canonry that was then vacant in Peterborough Cathedral. He still retained his benefice at Gumley, but kept one period of residence at the Cathedral during March, April, and May. He had been the Birkbeck Lecturer at Trinity College, Cambridge, since 1892, and was Select Preacher at Oxford in 1901. He was to have been one of the speakers at the Church Congress in Bristol next month.

Requiescat in pace!

Although in becoming a pervert to Papalism, as represented in England by the Romanist Dissenting body, the Rev. Hugh Benson, son of the deceased Primate, and until lately a member of the Community of the Resurrection, has taken a deplorably false step—one, indeed, absolutely inexcusable—yet surely there is a lesson in it, besides one other obvious one, which it is to be hoped our ecclesiastical rulers will lay seriously to heart. As another pervert, John Henry Newman, put his trust on the Bishops of his day rather than on Holy Church herself, and thus lost his faith in the Catholicity of the Church of England, so young Mr. Benson, it appears, has been making the same fatal mistake—by trusting in the present occupants of the English Episcopal Bench; and, inasmuch as such props have proved, as it seemed to him, to be broken reeds, he has quite naturally, as Mr. Newman did, lost his faith in the English Church as the Catholic Church in this country—at least enough so to go out from her and become a Romanist schismatic. The *Church Times,* commenting thereon, well says:

"The surrender to the world which so many Bishops seem inclined to make; the cowardice which is so often apparent, as in the case of the abandoned Requiem at St. Paul's; and the desire to fashion new instruments of Church government and authority after the pattern of the world, have peculiar dangers for some minds, of which Bishops might well take account."

As Manning used to say, in his early Romanist days, in reference to Bishop Ewington and others of his type among English Romanist Bishops—as, when he was an Anglican, in regard to the lawfully ruling Bishops in the land—"until the existing type of Bishops expires there can be no hope of much Church progress amongst us."

J. G. Hall.

DEAN ROBBINS INSTALLED.

The Head of the General Theological Seminary Tells What Theological Education Should be.

OTHER NEW YORK NEWS.

THE Very Rev. Dr. Wilford L. Robbins was installed as Dean of the General Theological Seminary, succeeding the late Rev. Dr. Eugene A. Hoffman, on the Feast of St. Michael and All Angels. The service was held in the Chapel of the Good Shepherd, in the Seminary grounds, and in the procession were Bishop Potter, Bishop Burgess, Bishop Mackay-Smith, the faculty, and many of the fellows of the Seminary. Part of the service was read by the Rev. Dr. Seabury of the Seminary. The Presentation was made by the Rev. Dr. Morgan Dix, and the reception by the Bishop of New York, who delivered the keys of the institution and the Holy Gospels to the new Dean. A celebration of the Holy Communion followed, with Bishop Potter as celebrant and Bishops Burgess and Mackay-Smith assisting. During the service, after the Nicene Creed, Dean Robbins made his inaugural address.

In the introduction to his address, Dr. Robbins spoke of the difficulty of telling at the outset of his administration just what the work was to be and the lines along which it would be carried out. "It savours," he said, "of presumption that a man should glibly summarize the purpose and possibilities of a venerable institution by virtue of merely an official relationship of recent origin. It were perhaps more consonant with the proprieties, if this must needs be the character of an inaugural address, that it should be postponed for ten years. Then experience would have made him part and parcel of the institution, and maturer knowledge might stamp his words with weight and significance. . . . .

"It is true, there are broad lines of policy imposed by the very nature of this institution. These are of obligation, and the will of the individual has but to conform. For instance, the General Seminary stands as representative of the whole Church. This bars out, once and for all, the intrusion of partisanship into its government or its instruction. Exaggeration or abatement of the Church's teaching, in the interests of particular schools of thought, are plainly out of place, as well as the display of idiosyncrasies of taste in matters of form and ceremony. It is not to be hoped, indeed, that any man shall so do away with all personal accent that he becomes the mere embodiment of an average, reflecting indifferently the multitudinous opinions which find a home in the Church. He would cease to be a man and become an automaton, and a very perplexing one at that. But there is such a thing as fairness and catholicity of temper, and it is possible to be sympathetically comprehensive, and to avoid extravagance; and here lies the plain path of duty in the General Seminary of the Church. But beyond these general principles, the statement of details of policy, as I have already said, is undesirable. There must formulate themselves under the pressure of daily practice, governed by the canon of common sense. They are not things to be talked about, but to be *done.*

"Theological seminaries have rather a bad name. They stand more or less, in the popular mind, for what is *doctrinaire* and unpractical, out of touch with every-day doings and real life. They are regarded, for the most part, as venerable survivals, interesting archæologically, but strangely inadequate to the needs of this present day and generation. . . . Experience proves that something approx-

imating to this judgment has an ugly habit of appearing among really intelligent and earnest men within the Church, loyally religious men, who are in the thick of the battle for righteousness. And many among the clergy imply by word and act that theological education, as at present conducted, is a necessary evil, if you will, but something the sooner over with, the better. . . . There is a germ of truth in this hostile judgment concerning theological education. All too often the fact that the Seminary is to fit men for *life*, at life's intensest center, has been overlaid and forgotten in blind devotion to traditional methods. . . . If the priest be, in any true sense, a religious leader, he is ,by the very meaning of the term, closer to all the vital interests of the world than other men. He must himself live more intensely than they, for through the work which is laid upon him he touches life at more points. This is the task for which the seminary must fit him, and if this primary aim be lost sight of, amidst the multiplicity of scholastic pursuits, the seminary in so far fails of its true function and cumbers the ground. How to do this work is the problem; but that it must be done, if we are to save theological education from just reproach, is self-evident.

"Intellectually, the present age is predominantly critical and skeptical. It is true that the pendulum of reaction is always swinging from skepticism to superstition and back again. It is often a fine line only which separates between the exaggerations of ingenious criticism and credulity. Great waves of fanatical belief have swept over the modern world, until it almost seems at times as though the predominant characteristic of the age were rather a morbid appetite for the occult and the mystical. . . . . But our original contention is not invalidated. It is to the most searching criticism, scientific, historical, literary, that we owe some of the most valuable acquisitions in the field of knowledge. The temper thus generated has become a commonplace of the world's intellectual life. It is not peculiar to the scholar, it belongs to the man in the street. Anyone who takes the trouble to get beneath the surface of men's opinions, their tolerant outward conformity in matters religious, must have been startled to discover the extent to which the average layman is content to leave doctrine undefined, and to neglect discipline as a work of pure supererogation. Meanwhile his real creed too often consists in the sophism, that, where so much is mysterious and uncertain, it cannot be a man's duty to come to any definite conclusions. It is because the priest, in many cases, knows nothing and cares less for this aspect of modern life, that he fails so conspicuously to reach the hearts and lives of men. . . . . Herein consists the supreme need of a thorough-going critical scholarship in our seminary training, and a manly facing of every difficulty raised by modern thought. It may be more or less dreary work; it certainly is work beset with peculiar and subtle dangers. Many a school of theological training has been shipwrecked on the rock of an ambitious desire to be abreast of the most recent results of modern criticism. There are students, even in a theological seminary, whose general culture is at that point where a little learning is a dangerous thing. If seminary training beguiles a man into the belief that he can feed the flock committed to him on critical theories, or that the average congregation is thirsting for the latest results of German scholarship, it has done him irreparable injury. . . . .

"The safeguard of theological education, under the strain of this great task of criticism which is laid upon it, consists in the dogmatic stability of the Catholic Church, the Faith once for all delivered to the Saints. It need hardly be said that the critical method is always in danger of leading to intellectual presumption and a false individualism. When the critical spirit becomes dominant, it tends to barren negations, and religion, which is positive and constructive, starves. But there is danger on the other side. A dogmatic spirit, unless finely tempered, reverently safeguarded, leads to the mere stereotyped formula and an empty conventionalism. The world in its unrest, in its endless search for truth, and intellectual weariness, is longing for the constructive word which rings out with certitude.

"The priestly life, this is what we are here to cultivate in ourselves, and in the students committed to our charge. The phrase has gathered to itself venerable associations in the course of the Christian ages; vast accretions of rules and formulas have overlaid it. Bitter controversies have for some taken all sweetness from the name; while for others it has become the watchword rousing to enthusiastic polemic and party strife. We are to redeem it from abuse; raise it to the height which justly belongs to it, as reflecting the High-priestly work of Jesus Christ."

The Rev. C. T. Walkley, who has been for several years an assistant to the Rev. Dr. W. R. Huntington in Grace parish, has accepted the rectorate of St. Paul's Church, Oakland, California, and is soon to start for his new field. Mr. Walkley is one of the most popular of the younger priests in the city of New York and has a host of friends who deplore the fact that he has accepted a field of work on the other side of the country. In addition to his Grace Church duties, he has been serving under city appointment as one of the two chaplains of the fire department.

Count no duty too little, no round of life too small, no work too low, if it come in thy way, since God thinks so much of it as to send his angels to guard thee in it.—*Mark Guy Pearse.*

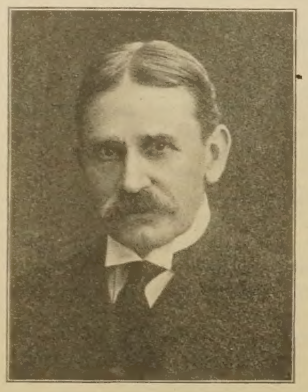
THE NEW YORK DIOCESAN CONVENTION.

Dr. Greer Chosen as Bishop Coadjutor.

AN EXTRAORDINARY SCENE IN THE DISCUSSION ON THE NAME.

The Bishop Personally Urges the Defeat of the Correction Movement.

IN A convention that was remarkable for unanimity and good feeling, with not even a ripple of partisan feeling in evidence, the Rev. Dr. David H. Greer, rector of St. Bartholomew's Church, was on Wednesday of last week elected Bishop Coadjutor of the Diocese of New York. The excellent feeling that prevailed was commented upon by all delegates, and while Dr. Greer, although elected upon the first ballot, did not receive all the votes cast, yet there was a hearty response when the Rev. Dr. Grosvenor (who, next to Dr. Greer, received the largest number of votes) moved that the election be made unanimous, and there was no vote in opposition. It had been generally understood that the election of a Coadjutor was to come the second day of the convention, but the readiness of the convention to take up the matter, as well as its previously formed opinion as to the man for the place, was made evident by the willingness with which the matter was taken up on Wednesday. It should be said that the good feeling which manifested itself in the election of the Coadjutor continued throughout the sessions of the convention, and even the subject of the division of the Diocese, which was the cause of more discussion than any other which came before the convention, aroused no bitterness, and men of opposing opinions expressed their individual views in a way that indicated their willingness to defer to the opinion of the majority. The vote that division is inexpedient at this time was a victory for neither side in the discussion, but simply an agreement to defer action until the time is more propitious.



REV. D. H. GREER, D.D.
[Copyright, 1903, by Rockwood.]

When the convention opened, the Church of the Heavenly Rest was crowded, clerical and lay delegates being sufficient in number to fill most of the pews, leaving but little room for spectators. Bishop Potter was celebrant at the Holy Communion, being assisted by the Rev. Dr. Morgan Dix, rector of Trinity parish, the Rev. Dr. Thomas R. Harris, Secretary of the Diocese, the Rev. Dr. D. Parker Morgan, rector of the Church of the Heavenly Rest, the two curates of Heavenly Rest parish, and Archdeacons Nelson, Thomas, Van Kleeck, and Ashton. The address of the Bishop, summarized in The Living Church last week, was listened to with the greatest interest, especially that part of it which referred to the election of a Coadjutor.

But few matters were disposed of at the morning session, following the Bishop's address, among them the admission of Christ Church parish, Bronxville, and St. Margaret's parish, New York, into full relations with the Diocese. These were both mission churches. Messrs. J. Pierpont Morgan and George R. Schieffelin, whose terms of office as trustees of the Diocese expired Oct. 1st, were reëlected for terms of four years.

ELECTION OF A BISHOP COADJUTOR.

At the opening of the afternoon session, the Rev. Dr. J. Lewis Parks offered the report of the committee appointed by the convention of 1902 to consider the matter of the election of a Bishop Coadjutor. The report included a resolution "That the convention deems the election of a Coadjutor the necessary provision at this time for more episcopal service." The resolution was adopted without dissent. The convention then proceeded to the election, having first referred the matter of the proposed Coadjutor's salary to the committee on the Episcopal Fund of the Diocese.

The first nomination was that of Dr. Greer, made by the Rev. Dr. Morgan Dix, and seconded by the Rev. Dr. William R. Huntington, rector of Grace Church. The second name offered was that of the Rev. Dr. Huntington. It was evident at once that this nomination met with the approval of many of the delegates, and that it was no more complimentary mention of the popular rector of Grace Church. Dr. Huntington arose, however, on a question of privilege, and said: "If I were to mention them, there are three or four reasons which you would see were sufficient warrant for me to refuse this election if it were offered me. I therefore beg that you will allow me to withdraw my name and that no one will vote for me."

The Rev. Dr. John C. Roper was placed in nomination by the Rev. Dr. Clendenin of St. Peter's Church, Westchester, his name being seconded by the Rev. Arthur Ritchie of St. Ignatius'. The Rev. Dr. William M. Grosvenor was nominated, as was the Rev. Dr. George F. Nelson, Archdeacon of New York. Dr. Nelson asked that his name be not considered.

There were 211 clerical votes cast, 106 being necessary to a choice; and 103 lay votes, 53 necessary to a choice. But one ballot was taken, with the following result:

	CLERICAL.	LAY.
Rev. Dr. D. H. Greer	126	80
Rev. Dr. W. M. Grosvenor	44	14
Rev. Dr. John C. Roper	29	6
Rev. Dr. W. S. Rainsford	4	1
Rev. Dr. George F. Nelson	1	1
Rev. Percy S. Grant	2	..
Rev. Dr. W. L. Robbins	1	..
Rev. Dr. W. R. Huntington	1	..
Rev. Dr. John P. Peters	1	1
Rev. Dr. W. R. Thomas	1	..

After the result of the ballot had been announced the Rev. Dr. William M. Grosvenor moved that the vote be made unanimous, to which there was no objection. The Rev. Drs. Parks and Grosvenor and Mr. J. Pierpont Morgan were appointed a committee to notify Dr. Greer of his election, and reported after doing so that the Bishop Coadjutor-elect would appear before the convention Thursday morning.

MISCELLANEOUS BUSINESS.

Before the close of the first day's session, a resolution was adopted expressing sympathy with the work of the Actors' Church Alliance, and also with the loss suffered by the Church of the Archangel in the burning of its edifice last week. The churches of the Diocese were asked to help the Archangel in its plans for rebuilding. A report of the trustees of the Episcopal Fund showed that there were not sufficient funds in hand to pay the salary of the Bishop. It was decided by resolution to assess the parishes two per cent. of the salaries of their clergy in order to increase the amount in the fund.

A WORD FROM THE BISHOP.

Just before adjournment a motion was made that a rising vote of appreciation be given Bishop Potter. In announcing that he wished to be excused from putting the vote, the Bishop said:

"I have a very strong feeling in regard to ecclesiastical anniversaries. The parish priest who carries often burdens of a different nature, although not quite so great, does a work obscure and not recognized, and his anniversary is often passed. I prefer to associate myself with these brethren.

"I wish to say as this body adjourns, how profoundly sensible I am of the kindly feeling, interestedness and apparent unanimity with which the choice has been made, and to express the very hearty welcome with which the rector of St. Bartholomew's, an old friend of mine, will be received at my side.

"If I have any pride, it is in the spirit that has prevailed in this Diocese in the last twenty-five years. I wish to say—and will my brethren of the press please take notice?—that this is a body in which we have no log-rolling or pipe-laying of any kind, and in its deliberations the highest ideals have triumphed in the highest way."

SECOND DAY.

A celebration of the Holy Communion at eight o'clock began the day, Dean Robbins of the General Seminary being the celebrant. After morning prayer, the committee appointed to notify Dr. Greer of his election entered the church with him, coming down the nave. The delegates arose and remained standing while Bishop Potter received Dr. Greer at the chancel steps. Bishop Potter said to the Bishop Coadjutor-elect:

"It is rather a pathetic association with this convention, as my dear friend Mr. Morgan reminded me last evening, that twenty-five years ago, practically, he walked up the aisle of St. Augustine's Chapel, New York, in company with the Rev. Dr. Dix, the Rev. Dr. Morgan, and Mr. Hamilton Fish, who had been appointed to convey to me the notice of my election as Assistant Bishop of the Diocese of New York. I am sure we may congratulate Mr. Morgan and the rector of Trinity Church, that they have survived to be present on this occasion.

"I asked one of the members of the convention, when I came here this morning, if he would be good enough to intimate to me if he had any knowledge of what the answer of the Bishop Coadjutor-elect was likely to be. Because of course it would make a great difference, a somewhat painful anti-climax, my dear Dr. Greer, if, after having said, as I can say with all my heart, how glad I am to have you come and stand by my side, you should come and say you wouldn't do it!

"But I rejoice to be able to present to you, my dear brethren, one who has already intimated that he is willing to accept the burden of responsibility that you have laid upon him. I think it is a fortunate thing for the Diocese of New York, that there should be called to the Diocese, at this time, this man. The Christian situation, men and brethren, all around the world, is one which involves a mingling of such uncertain questions, which involves a capacity to understand them and a willingness to study them, which has been manifested in all the ministry of my dear brother since he came to the Diocese of New York and became the rector of St. Bartholomew's Church.

"I am also glad to say that I profoundly believe that the clergy and laity of this Diocese will find in him a man of large and generous sympathies, one who will recognize the catholic character of the Diocese of New York, as including a great variety of opinions and as charged with the duty of ministration to all sorts and conditions of men.

"One of the loveliest characters that ever stood in this convention, and one of the most interesting men whom I ever knew (I mean the late Dr. George Houghton, rector for some time of the Church of the Transfiguration, of which he was the founder), had a seal, which he was good enough to use whenever I got a letter from him, which was partly made up of that fine sentence: *'Humanus sum; nihil humanum nihi alienum'*—'I am a man, and nothing human can be indifferent to me.' My dear brethren, it is because, in the good providence of God, He has given to this Diocese, to sustain the relation of its Coadjutor-Bishop, and ultimately of its Bishop, my dear friend and brother, that I have great delight this morning in presenting him to you, and in asking you to receive from his own lips his answer to the call which you have given him."

Dr. Greer appeared much affected by the circumstances under which he came before the convention, and replied as follows:

"Right Reverend Father in God: Gentlemen of the convention; brethren, clerical and lay:

"I am too much impressed with the solemnity of this occasion to use the ordinary language of conventional courtesy, and thank you for what you have done. I do not at all regard it in the light of honor and compliment. It is far above all that. It is a great and sacred trust, to which you have seen fit to summon me; and, if I may say it, many of you know that I did not seek it. I rather shrank from it. I was happy and contented in my field of work, and hoped that in that field I could fill up the full measure of my usefulness to the Church of God and my fellow-men; and it breaks my heart to leave it. But you have called me.

"One thing, however, you could not and cannot, and, I am sure, would not compel me to do. You could not compel me to be the Bishop of any party or school of thought in this Diocese or in the Church at large. I have come to recognize the fact that beneath the surface, however diversified that surface may be, there is a deep and loyal devotion to our common Lord and Saviour, Jesus Christ. There is no other Name that can so touch and sway our hearts as that can. That Name is the one that I shall recognize, and that Person is the One that I shall try to serve.

"There are only two things for me to say, in conclusion. One is, that it will be a great privilege to stand by the side of your honored and noble Diocesan, who for a score of years has borne the burden of this arduous responsibility and work, and who has made his influence felt for good and for high character, not only throughout the Diocese, but throughout the Church, and who has discharged his duties in such faithful and conscientious manner, and with such statesmanlike ability.

"The only other thing I have to say, gentlemen, is this: I cannot but recognize it as the call of God, and whatever it may involve to me personally, with such power as God has given me, and such help as you can furnish and supply, I will, if your choice should be confirmed by the Church at large, accept the responsibility, and devote myself to the work of that high office."

DIVISION OF THE DIOCESE DEFERRED.

Majority and minority reports were presented for the committee on the division of the Diocese, the Rev. Dr. L. W. Batten making the former, and the Rev. Dr. W. R. Huntington the latter. The majority report stated that correspondence had been had with clerical and lay members of the convention, and that replies had indicated a strong opinion that division is not now expedient. In the minority report, Dr. Huntington suggested the formation of a new diocese, to be composed of all the rural counties in the present Diocese, north of the New York City line. It was suggested that the new diocese be known as the Diocese of Hudson, and Dr. Huntington pointed out that although in some respects a minor part of the present Diocese, the Diocese of Hudson, if created, would rank twelfth in the list of Dioceses. He said further that it would be best for the Church if New York were divided, and that the situation was in no wise changed by the election of a Bishop Coadjutor, for there was ample work for two Bishops in the Manhattan and Bronx boroughs of New York City. The Bronx section, Dr. Huntington said, presents a grand opportunity to the Church, but a passing one. On the way this opportunity is seized, many things depend, and things which will affect the Church for all time. The minority report suggested that New York give Hudson an endowment of $100,000, and $50,000 mission funds.

The reports started a long debate which was ended by the adoption of a resolution that division of the Diocese is inexpedient at this time. The committee was continued.

THE NAME OF THE CHURCH.

On motion of the Rev. F. M. Clendenin, D.D., rector of St. Peter's Church, Westchester, the subject was referred, without a dissenting vote, to a committee of five, upon which the Bishop appointed the Rev. F. M. Clendenin, rector of St. Peter's; Rev. Dr.

[*Continued on Page* 812.]

Brotherhood of St. Andrew Convention

Denver, Colo., October 7-11, 1903.

THE CHARGE.

By the Most Rev. D. S. Tuttle, D.D., LL.D.,
Bishop of Missouri, Presiding Bishop of the Church.

DELIVERED AT THE OPENING SERVICE, ST. MARK'S CHURCH, DENVER, OCTOBER 8TH.

"Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God."—Ezekiel xiv. 14.

THE people of Israel were setting up idols in their hearts, following them and turning from the Lord their God. The faithful prophet, Ezekiel, told them that if they repented not, they would be punished. Jehovah Himself through the prophet foretold of famine, and war, and the noisome beast and pestilence, to be sent upon the unrepentant land. And in a short time after the prophet's warning, within ten years indeed, Nebuchadnezzar conquered Jerusalem, and the chosen people were led captive to Babylon. Everywhere they had been faithless, disobedient, and unrighteous. Hence punishment must light down and run through the land. "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God."

Why are Noah, Daniel, and Job singled out? They are good men and righteous, it is true. But the Lord Jehovah is speaking to the chosen people of Israel. Why are not chosen ones of their own number singled out? As Abraham, Joseph, and Moses? They, too, are good men and righteous.

May we not be permitted to think that there is an instance here of how "God is no respector of persons," as St. Peter in after years avouched, but that "in every nation, he that feareth Him and worketh righteousness is accepted with Him?"

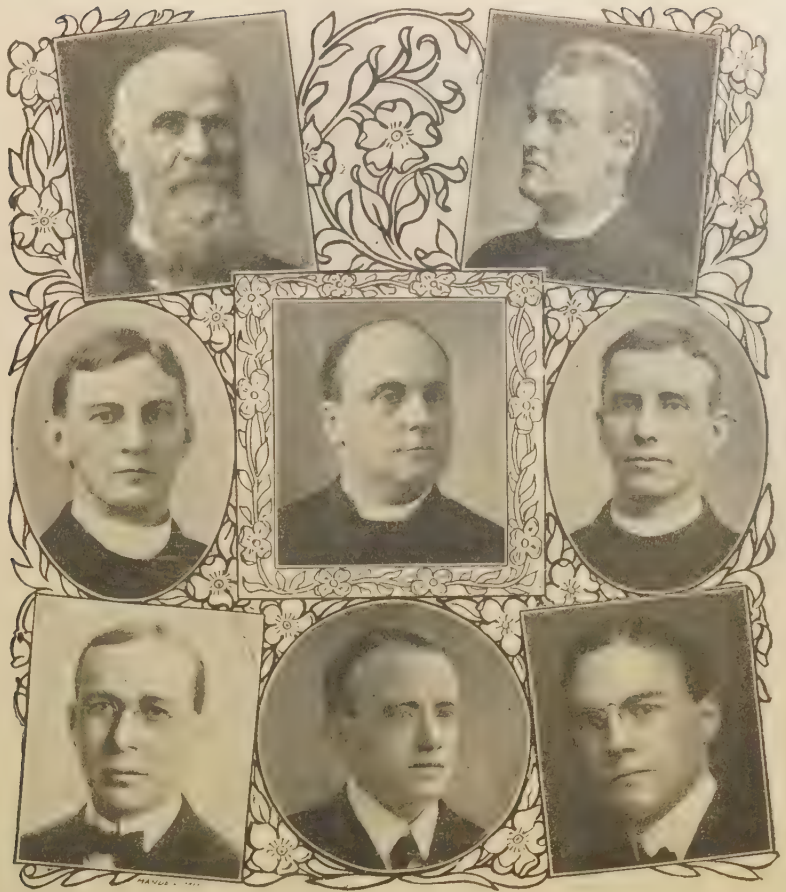
The Jews were God's chosen people. There is no question of that truth. But it by no means follows that God forgets or neglects other peoples, and that they are banished from His care and His love. The Jews, if wicked and unrepentant, are to be punished and destroyed. And when three men are singled out and recorded on the pages of revelation as good and righteous, only one of them is a Jew and two belong to the other peoples. Daniel was the only Jew of the three. Noah lived five hundred years before the Jewish covenant in circumcision was established with Abraham. Job, though living perhaps about the same time with Abraham, was an inhabitant of the far East, Arabia or Persia, and, like the wise men of the East, may be accounted a Gentile. So, without stretch of fancy, the three men may stand for the three forms of the one historic Church in its embodiment of the relations of God to men. Noah is the patriarchal Church, Daniel is the Jewish Church, Job is the Christian Church. The very order of the names is significant. Job lived before Daniel, a thousand years before. And yet the order is, Noah first, Daniel second, Job third. The name of Job the Gentile stands here, five hundred years beforehand, to tell of One to come to be the "light to lighten the Gentiles" as well as the "glory of His people Israel." The Lord Jehovah Himself, therefore, through mentioning Job through the mouth of His prophet, Ezekiel, suggests how that "chosen peoples" are not the all of His election, nor do covenanted mercies exhaust the entirety of His grace.

Along the line of such suggestion, let us think about the Christian Church. It inherits in its channels grace and blessing of the Lord which the Patriarchal Church and the Jewish Church had, and used, and gave. Their sacrifices were but prefigurements of its one great sacrifice of Christ—the Atonement. Their pledges and promisings of the knowledge of the Lord by revelation, and of the help of the Lord for guidance and protection, are more than made good in the Incarnation, its glorious Gospel of God become man and of man lifted up to God. Its sacraments of Holy Baptism and the Holy Communion and its office of Confirmation continue and perpetuate, and also enlarge and enrich, the covenanted blessings of the first two dispensations. But the freeness and fulness of the Gospel of grace in Christ overrun all narrowing lines and embrace all humanity in their beneficent outreaching. This we would expect as the result of the fact of the Incarnation. The Word was made flesh, God became man, to help man, to uplift men, to bless men, consecrate men, to save men. The aged Simeon, one of the chosen race, sings of how the freeness and fulness overrun narrowness in the Salvation "prepared before the face of all people" and "the light to lighten the Gentiles," aliens though they were to him who sang. And Job, associated with Noah and Daniel, made manifest five hundred years before, that covenant, while they effectively convey and blessedly ensure grace, are not to be counted as narrowing and limiting lines of demarcation. "God sent not His Son into the world to condemn the world," says the Saviour Himself; but that the world through Him might be saved." "The man Christ Jesus," "gave Himself a ransom for all," testifies St. Paul. God the Son has redeemed all mankind, says the Catechism. The Son of God became, not a man, but Man, and so the Incarnation embraceth all humanity in its grace, and truth, and help, and love. What were the three years of earthly teaching of the Blessed Lord but the world-wide invitation of the Gospel to all the sons of men? What were they filled with but with His pleading effort to sinners as to saints, and to sinners more than to saints, to come unto Him for rest and refreshment and salvation? As wide as human life and as deep as human needs are the blessings wrought by God come in the flesh. By Holy Baptism and by the Holy Communion the oneness of men with Christ is deepened, and strengthened, and perfected. But the oneness is not limited to their efficiency. Because Christ by the fact of the Incarnation is Brother Man to men. And Christ by the Atonement is the Saviour of all men who are willing to be saved. After the Incarnation and the Atonement, He lived and worked on earth only forty days. Did He then give up His work as finished? By no means. Some things indeed were finished. The mysterious efficacy of the Atonement was finished. The potential example of His earthly life in the flesh was finished. But His work, so far from being ended, was turned over to the Holy Ghost, the Comforter, to be continued by His active and efficient application to men of the blessings which the precious Redemption had wrought. Indeed in one sense, the work is enlarged rather than ended. The Saviour, submitting Himself to the limitations of human nature, could not personally reach all men at all times. The Holy Spirit, not so limited, can personally reach all men at all times. It is the Holy Spirit who taketh of the blessings in Christ and ministereth them to men. It is the Holy Spirit, who for Christ and in Christ "lighteth every man that cometh into the world." In Holy Baptism and the Holy Communion, the Holy Spirit ministereth covenanted blessings and the real presence of Christ to faithful souls. In His own blessed ordinance of Confirmation, He giveth grace so specially and largely that it is thought fit in Holy Scripture to count the laying on of hands to be one of the "principles of the doctrine of Christ." But the working of the Holy Spirit is not limited to Baptism, and Communion, and Confirmation. His work is sweetest, and strongest, and largest there. It is promised working, and pledged working, and covenanted working therein. But, ask not that the Holy Spirit shall be thought to tread any narrow lines, even though they be lines that fix a precious covenant, or that His working be limited to anything less than all humanity in its beneficent operation. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?"

Now, if we have not been entirely fanciful in our deduction of the significance of the use of Job's name by the prophet Ezekiel; and in our consideration of the universality of Redemption and of the unceasing and unlimited operation among all men of the present work on earth of God the Holy Ghost, may not some practical conclusions be offered, bearing on the thoughts we harbor, and on the judgments upon others that we sometimes render.

1. Touching the heathen, who know not, by the knowledge of the brain, of our Lord and Saviour, Jesus Christ. Has not the Saviour died for them as well as for us? May they not be saved by His death, as well as we? Did not He take unto Himself their humanity as well as ours when He came in the flesh? Even if they have not seen Him or known Him or heard of Him or read of Him, doth not God the Holy Ghost present and represent Him to their heart, and reason, and conscience, and inner noblenesses, of whatever sort? If yes, is not He, the Holy Spirit, applying the benefit of the world-wide Redemption to their souls? Is He not the author and source of all good to them as He is to us? And those of them who follow the light which the Holy Spirit gives them, yielding to the good and resisting the bad, adhering to the right and turning from the wrong, rejoicing in the pure and detesting the foul, who shall count them out from being accepted by the Father and sanctified by the Holy Ghost and saved by the Lord Jesus Christ? The measure of the urgency to sustain Foreign Missions need not be, then, the loud cry to save the heathen souls from hell. First, to obey the Maker by going into all the world with His gospel, and second, to give to the heathen the Bible, opening wholesome knowledge, and the Church, ministering sympathy, and helpfulness, and anchorage, and to present to their intellect and heart the historic Jesus, in the tenderness of the Babe of Bethlehem, and the innocence of the Man of Galilee, and the unspeakable love of the Christ of Calvary, to cleanse and uplift and save.

2. Touching men and women round about us in a Christian land. We are, I fear, sometimes prone to forget how wide is the work of the Holy Ghost here as well as in heathendom. Let there be no undervaluing of Christ's Holy Church. Though we may think our eyes must close to earth and open to the brighter light beyond



THE MOST REV. D. S. TUTTLE, D.D., *Bp. of Missouri, Presiding Bishop.*
REV. F. S. SPALDING,
A. L. FELLOWS.

THE RT. REV. C. S. OLMSTED, D.D., *Bishop of Colorado.*
HUBERT CARLETON, *Gen. Sec. B. S. A.*

THE RT. REV. F. W. KEATOR, D.D., *Miss. Bp. of Olympia.*
REV. A. S. LLOYD, D.D.
EDGAR G. CRISWELL, *Office Sec., B. S. A.*

GROUP OF DISTINGUISHED FIGURES, B. S. A. CONVENTION.

before we can see it presented to Him a "glorious Church without spot or wrinkle or any such thing." Nor undervaluing of Christ's two Holy Sacraments and of the sacramental gift of the Holy Ghost in Confirmation. Nor undervaluing either of the inner circle of grace in the doctrine of fellowship of the Church, wherein faith, and hope, and love, grow sweeter and stronger, and holier, and more helpful, and more ennobling than in any other planted garden. But valuing of the Church, loyalty to the Church, love of the Church need not entail narrowness of view nor unsympathy with, nor uncharity for persons. Sometimes we speak of outsiders, often as a convenient term and, I think, without any unkind meaning. Outsiders! What human being can be utterly outside of oneness with Christ in the precious fact of the Incarnation which adopts and enfolds all humanity? Outsiders! What sinning soul can be outside of the mercifulness and love of the Atonement wrought for all the men of the world? Outsiders! Who can be counted outside of the flock shepherded by God the Holy Ghost? For every man, He enlightens the reason, and quickens the conscience, and guides and lifts to the truer, and better, and higher, of human life. Though alas! in the working and outworking of the great mystery of free will, men may close their eyes to the enlightenment, and steel their hearts against the quickening and refuse the guidance and uplifting. Then reason becomes blinded and conscience is seared as with a red-hot iron and lives are shrouded in selfishness and sunk in depravity, and the helpful shepherd, God the Holy Ghost, is thwarted, quenched, ejected.

But who of us does not know and realize that there are thousands and thousands of men and women outside of Holy Communion and outside of Confirmation, and even, alas, some of them outside of Baptism, who do honestly try to do justly, who do love and practice mercy, and who, in outreaching and upreaching, in hopings and fearings and gropings, and not seldom in earnest prayers, do strive to walk humbly with their God?

May we not say to them—Dear friends, do not call yourselves outsiders. You are not outside the love of God or the mercies of Christ, or the guidance and shepherding of the Holy Ghost. If we do some good, it is from Him and in Him, God the Holy Spirit, that we do it. And the good you do is also really from Him. He is the active personal worker on earth from whom all good things do come. In our faults and imperfections, you and we are indeed fellow sinners. And in any good we do, you and we are fellow disciples and fellow partakers of the grace of the ever present, God the Holy Spirit. Very unreal, then, is any separation of us into insiders and outsiders. You are partakers of Divine Grace. We know, dear friends, in the following of the Bible, in the worship of the Church, in the two Holy Sacraments and in the covenanted gift of Confirmation there is further and larger grace, if you will but lay hold of it and take it in. We are thankful that you are obedient to the Holy Spirit in some things. We earnestly long that you will press on and obey Him in all things. Meanwhile go on in the right as God gives you to see the right. That far you can not be wrong. Walking earnestly your present ways before Him, He will open to you His further ways. "He that is willing to do His will shall know of the doctrine," is our Blessed Lord's own promise.

And may we not say to ourselves,—Do not name people outsiders in any opprobrious way. Do not limit your gratitude. Do not narrow your sympathies. Quantities of people are guided, and shepherded, and blessed by the Holy Spirit, in their reason, and conscience, and inner lives, and not seldom in unselfish, helpful, and noble outer lives, too, whom you never see at the Holy Communion and even seldom see in Church. It is of the mercies of Christ in the Incarnation, and of the present potent energy of God the Holy Ghost, if you are doing anything good. The good of the so-called outsiders is of just the same sort. Only see you to it that you be humble helpers of God in keeping the earth a fit place for the Holy Ghost to make His home in. If all men are selfish, and wilful, and unholy, disobedient and unrepentant, God the Holy Spirit, thwarted, quenched, ejected, cannot stay here for a home. The Bible, the Lord's day, the sacred ministry, the Holy Sacrament, prayer and faith are the protectors of His earth home. See that your love to see these things grows not cold, nor your loyalty in any whit weakens. Guard them, give them, urge them, perpetuate them. Not for your own spiritual delectation merely, but that to outsiders, may be preserved the blessedness of a Christian atmosphere to live and breath in. And that there may be channels of spiritual refreshment for them to resort to. And object lessons of spiritual progress for them to aim at. And examples of rounded spiritual lives for them to be moved by. Then despise no man. Despair of no man who tries to do right. The family which Christ saves is larger than you know of. The

flock which the Holy Spirit guides and feeds is bigger than you think for. And the blessings of that gracious guidance for insiders and outsiders, if you will have them so, are quite like the manna of the ancient wilderness—"He that gathers much has nothing over and he that gathers little has no lack."

Dear friends of the Brotherhood of St. Andrew, I hope you do not conclude from what has been said that there is no call upon you to gird up your loins and do. The proposition is a true one, that the Holy Spirit is everywhere present and working and that He is all powerful. But inadmissible and false would be any corollary, that He will do all and you need do nothing. The way of God's working is along other lines. He does not do all by word or act of power. He uses agents, means, instruments. Witness the earthly miracles of our Blessed Lord. He did not by omnipotent word speak the full bread into being to feed the five thousand in the wilderness. He took the five barley loaves and the two small fishes and multiplied them sufficiently. When at the grave of Lazarus, whom He loved, though deeply grieved in spirit and ready to act Himself at once, He paused to say to the attendants, "Take ye away the stone." His Church was to be for all the world and to the end of time. But He did not busy Himself with promulgating its glad tidings personally to all men, or in continuing the personal promulgation for all time. He founded and chartered it. But the twelve whom He instructed, and whom the Holy Spirit inspired, guided and empowered were, as His agents and ministers, to look after its organization, activities and developments. And the Holy Spirit, in His personal presence on earth, follows the same mode of action. He does not do everything, or, if in potency of guidance and inspiration, He does all that good that is here done, yet He evermore uses agents, means, instruments. Just these you are called on to be. Hands for Him, feet for Him, voices for Him, purses for Him, that He may carry on His blessed work. And without the agents, and means, and instruments it may be truly said, His work cannot be fully done. Thoughts that breathe must not die down into gentle and sighing suspirations. They must go out into words that burn. And then the words that burn must in turn go forth into deeds that count. In thoughts, and words, and deeds, you are to be workers with God the Holy Ghost. High privilege! Blessed duty! You are named upon with the name of one of the leaders of the holy apostles. Theirs, too, was a brotherhood. Election to honor you do not want to claim, but election for service, you gladly accept. *Apostolorum vindicamus non honores sed labores.* You are willing in earnest humility to be a body guard to your invisible Chief, God the Holy Ghost. Sacred loyalty, steady devotion, unflinching courage are the characteristics befitting a body guard.

May I commend to you three thoughts?

1. Do not get discouraged. Struggling is worth while, even if it cannot always count up the gains of winning. Stouter moral fibre, disciplined spiritual power, patience of submission, endurance of endeavor are in themselves substantial gains. The sword of honorable contention is ever so much better than the peace pusillanimous supineness. And your fight, anyway, is not on the losing side. The battle for the good in this world is in the personal hands (with reverence be it spoken) of God the Holy Ghost. His cause is not to bite the dust of disintegration or go under the waters of submergement, whatever the thwartings, and floutings, and displacings, upheavings that it seems to undergo. I have styled you a body guard of God the Holy Ghost. Yes, in the abstract. But change the thought into the concrete, and then see how much there is that you may do.

God the Holy Ghost works with individuals through the reason and the conscience. Granted. He works with communities through the three Divine Institutions, the Family, the State, the Church. What hinders you his agents from working in the same large way? Your two bugle notes to prayer and service need sound out no whit less clear. But their summons are to a large battle field. To the honoring of womanhood. To the reverencing of marriage. To the protecting of home life. To the setting of the sweet things of the family to stand for the truest, and noblest, and best things of human life. Then, in the State, to the recognizing of civic responsibilities for yourselves, and the urging upon others their worth and claim. To the spelling at politics unselfishly till you have spelled them out into patriotism. And all this because civil government is God's own attainment. And justice and righteousness are the two stout feet on which it best goes about doing good. And then, in the Church, by the evoking of your own spiritual selves unto the measure of the stature of the fulness of life.

"Unless above himself he can erect himself, how vain a thing is man." This by undying faith, by reverent worship, by Holy Sacraments. And, along with this, to the summoning of others to rouse their spiritual selves, to feed their spiritual selves, to erect their spiritual selves to the active service of Glory to God and good to fellow men. Those call to prayer and service; they are bugle calls, indeed, loud, and clear, and strong. Calls to you to work under God the Holy Ghost and with God the Holy Ghost along His lines of grace and power in the reason and conscience of individuals, and in the Family, and the State, and the Church of His own divine appointment. In the working, give way to discouragement, never. *Nil desperandum Christo duce et Spiritu Sancto adjutore.*

2. Do not indulge unduly the habit of numbering. Unduly, I say. Some kind of counting up and counting in there must be. The calling of a roll for soldiers is quite necessary. We want to know who are with us, and who can be depended upon, and who are ready to move forward at shortest notice. What is your name, is the first question of the Catechism and we begin with the children to individualize the sense of personal responsibility. So in the Brotherhood we want the names told out boldly of those who serve. And we know how strength and zeal come from numbers in association and growth. But if a swelling conceit or a shrinking faith suggest the numbering, then beware of it. David tried it once. He counted up eight hundred thousand valiant men who drew the sword in Israel, and five hundred thousand men in Judah. And the anger of the Lord was kindled. It was a way of counting God out. It was quite like saying, my power and the might of mine arm suffice to win victories.

A young man once had his very eyes opened to see, when his faith had been befogged and blinded. He was the servant of the prophet Elisha. They were encompassed with a great host of enemies with horses and chariots. "Alas! my master," he cried out, "what shall we do?" The faith of the prophet answered, "Fear not, for they that be with us are more than they that be with them." And so they were. The young man's eyes were opened to see the mountain full of horses and chariots of fire around about Elisha.

To count up numbers to a great multitude might be the undoing of the Brotherhood. The temptation would be to trust in themselves and forget the Holy Ghost. While, if only a few seem to be in line, loyalty, and discipline, and faithfulness, and zeal shall make up all lack. Quite like Gideon's band of three hundred will they be, against the thousands upon thousands of Midianitish enemies. They shall prevail. One with God is a majority.

3. Try to appreciate and realize your strength in being workers with God the Holy Ghost. The very special appellation of God the Holy Ghost is the Comforter. By its Latin derivation, that is the strengthener rather than the Consoler. He strengthens the good in men invisibly and powerfully by the reason and the conscience, through the Family, and the State, and the Church. In the duty of working under Him and with the privilege of working with Him, He wants you to strengthen the good in men visibly and actively through their reason and conscience, in the Family, and the State, and the Church. To do it strenuously as men. But to do it in patience and kindness as Christ's men. Even better and stronger than the conscience that drives is the love that draws. Strong in the strength of your sacred partnership with God, the Holy Ghost, surely you need not lose courage, nor resort to numberings, nor lower your banner, nor take one step backward. Speak unto the children of Israel that they go forward, was a Divine Command for the ancient chosen people of God. Can we have any better new command to-day? With the history it has behind it, and the courage it has within it, and the hopes it has before it, speak unto the Brotherhood of St. Andrew that it go forward.

Old gladiatorial combats were murderously cruel. But they were fought by active, strong, enduring men. After a life of strenuous endeavor, the veteran gladiator, it was acknowledged, had won his rest. The weapon of steel was laid down. A sword of lath was given him. That bit of wood typified honor, peace, rest for him.

Brothers all, the sword of lath is not for us yet. But the sword of active fighting, nay, rather, the sword of Spirit. Peace, rest, love, HOME, perhaps honor, are to come by and by. But now we want to be, and we mean to be, God helping us, up and doing, praying, serving, working for Him, and for the souls which are His, and in the waking eve "bate not one jot of heart or hope, but still bear up and press right onward."

THE RECTOR of St. Mark's Church, Denver, the Rev. J. H. Houghton, thus writes to his people:

Have a shoulder under something in the Church and push. Don't be dragged.

Lend a hand somewhere in the world and lift some one by a kind word or deed nearer to the Master and His Church, on principle.

Live the Church's life strictly or not at all. Be a downright Episcopalian or a first-class Methodist or Roman Catholic. Don't try to be all of these.

By this we mean, not bigotry, but soul saving is more solemn than life itself. Choose some system and live up to it and people will know where to find you. Jelly fish amount to little—flabby, aimless, powerless.

If you choose the Episcopal Church, come into it heart and soul; be confirmed and have a rule, never broken, as to communion, week-day service, guild life, etc.

Stand by your parish and its clergy and people. On the first day of the week be in your place with an offering of worship, service and money as God has prospered you.

Come into the guilds for men, women, boys, and girls, and get acquainted with somebody. Make a home of your Church and call its people your brothers and sisters. Let them feel when sick, poor, without situations, in the blues—they are your neighbors indeed.

Call on the clergy for anything; we are interested in you, way down to your paying your bills—much more in your soul growth. Nothing is trouble to us, if by it we can prove to you what the love of Christ should stand for.

IN MEMORIAM—HENRY ROBERT PERCIVAL, D.D.

FROM THE ADDRESS AT THE REQUIEM CELEBRATION AT ST. ELISABETH'S CHURCH, PHILADELPHIA, THURSDAY, OCT. 1, 1903.

By the Rev. Samuel Upjohn, D.D.

THE Church of the Living God has two spheres in two worlds—the Visible and the Invisible. She is the Kingdom of Heaven, from Heaven, coming hither to abide on earth for a season, but not leaving Heaven, either as a place or as a state. If she makes the earth her abiding place and earthly forms her instruments, it is with clear purpose in view: To change souls that "bear the image of the earthy" into souls that "bear the image of the heavenly." To this end she in Heaven is in constant intercourse with herself on earth (if we may thus for accommodation's sake divide her personality). And she on earth is in unbroken communion with herself in Heaven. She is one, though to the eyes of men she seems to be two. . . . .

We are here to mark the ending of the earthly life of Henry Robert Percival, Priest of the Church of God, Doctor of Divinity, and in solemn prayers and Holy Sacrifice to follow as we may that of him which has no ending, that the Lord may grant unto him that he may "find mercy of the Lord in that day!" "He was not, for God took him," our companion and fellow-laborer. . . . .

Taken away from us so lately and withal so unexpectedly, we especially feel in the case of Henry Robert Percival, that in going from us he has left between us here and him there, not a closed but an open door into that Holy Place. For in this life he had devotedly studied themes directly bearing upon that inner world of the unseen, and had made us reverently familiar with its uplifted life, its hope and fears, so that now that he himself has entered within the cloud, the impression left with us as a secret conviction of our hearts is that of one at this moment leading us on with him, to know, if "still in part," and as "in a glass darkly," yet to know more perfectly, what he now sees "face to face." Comforting conviction for those bereft! to feel that he has, in a way all his own, made the way more clear to us, whither he has gone, that his very death adds to our confidence, and to confidence hope that we are companions with him, and he with us. This is how we feel at once about Henry Robert Percival—guide that he was here, to the land unseen now still more a guide beckoning us on over the path he once pointed out, and which he now himself has trod.

And this impression made by his departure from us is the more strong, not merely by reason of his gifts of intellectual acuteness, but for being in character and life what he was. For he was a servant of God of unimpeachable consistency, from a child of aspiring mind—devoted to higher themes and a holy calling—devout, contemplative, living persistently a virgin life of close communion with God. Thus it became his inheritance and mission to make a study of the higher theology, to devote his powers to the explication of the mysteries of the Kingdom of God. We are told "that the discernment of Jesus Christ, means in its perfection a true theology, an accurate, clearly drawn and delineated knowledge—a critical appreciation of facts, and understanding of the truth, which receives life from the inbreathing of love—knowledge and love." He had this. He had the discernment of the Priest.

Think of the grand wisdom—grand though human because consecrated to God's Church and to His glory—this clear-sighted discernment fortified by a fire of enthusiasm, permeating a wealth of knowledge, which by means of extraordinary intellectual gifts, it was his to treasure up and to draw from. Thus it was with him all through that retired life, as he thought, and studied, and planned for the spread of the Kingdom of God, contributing liberally of his studies to the enlightenment of the Church and of his means to its good works. For to his knowledge he added active charity, and to his keen perception, that helpfulness which bears witness in multiplied benefactions and noble plans for upbuilding visible fabric of the Church. Thus knowledge of the mysteries of the Kingdom was supplemented by educative work extended in living men as well as in stately structures and shrines of worship. And the Kingdom was for him the sphere of beauty as well as of usefulness. The deeper knowledge found in him its complement in the planning and direction of graceful forms in architecture and art, and in standards of tasteful adornment. What wonder then that that inconspicuous life—little seen—unknown to multitudes which directly profited by it, should have been sought out and asked to contribute of its treasures new and old in needed counsel and learned research and comment! For the Church must have its shrines of knowledge and its mentors of spiritual direction. The secrets of wisdom are not scattered broadcast throughout our Zion. Even our rulers find this out at times and are fain to turn to the comparatively secluded Priest whose gift it is to "keep knowledge," and whose power it is to counsel on themes remote from common minds—and on fundamental principles, which run like life arteries beneath the surface of the Church's being and administration. This part he discharged with a competency unequalled and with dignified reserve. Discernment, knowledge, taste—that wisdom which perceives and traces the mysteries of God's Kingdom from their hidden source to their outward application, was his to grasp, to make his own, to make known, as best they might be received and profited by, by others.

The National Church has lost one of its most gifted monitors. He was a Catholic Churchman. Being what he was, in life, in spirit, and in mind, and with his resources, he could not be otherwise. For he dealt not with the accidents of religious knowledge but with its origins. Not unmindful of the temporary circumstances of the Church; or of the immediate trend and temper of her people, he advocated the essentials both of faith and practice, and guarded in his counsel against their infringement or neglect. He loved the truth and held and promulgated it with princely independence, and wisely counseled (with marked considerateness) its maintenance. And hence, naturally, he became *our* leader, though even this term he would have deprecated—*our* leader, for it must needs be that with a character, a status and equipment such as his—those who adhere to the principles and teaching advocated by him find themselves in a manner differentiated in conviction and practice from many or the majority of their brethren, and he would naturally lead in this. Not for party, much less for strife's sake, men become identified in conviction with original principles of truth and order, where others have either unwittingly missed their way, or have deliberately forsaken it.

And this cause of the Catholic Faith he espoused from the first. He lived and died for it. He was its champion. Fulfilling a long time in a short time he hastened his death doubtless, by the fervor of his devotion and the urgency of his work, and withal by a certain indifference to physical exertion. He would have said, doubtless: "Bodily exercise profiteth little." He is taken from us, and the Church at large mourns the loss of one of its ablest and most gifted advisers, one of its most pious and saintly examples. Far be it from us, however, that we who mourn his departure, should think of him as lost to the cause which he so steadfastly loved and served. Though deprived of his wonted help and bereft of his genial companionship, so dear to those who were privileged to enjoy it, "his works do follow him." He has left an impress and character behind him which will long abide an inspiration for truth, for sanctity, for holy enthusiasm which cannot be lost or forgotten. All this is ours. It remains. It will still inspire, and influence, and spread a blessing. It is God's holy will that he has been bidden to drop the work as he did it here, and to go "up higher." And if in this event which has brought sadness to our hearts we have another reminder that our life here is but a fragment—a brief beginning, not realizing its promise and disappointing us by its brevity; on the other hand, we cannot forget that this same life in that which it has shown itself to be here, and in that which it has accomplished, in character and in work, is but the foretokening of a richer and grander development in the sphere awaiting it. So we believe "the great Bishop and Shepherd of our souls" will assign to His faithful servant on that vantage ground of the Church Expectant, in some sure way, the task of assisting the cause for which he so devotedly labored here. He will be with us still. If it were his while with us ardently to set forth the mysteries of the Kingdom and liberally to provide for their maintenance in the practice of the Catholic Religion, surely his ministry will still go on, with us and for us.

Sorrowing most of all that we shall see his face no more, we thank the Lord of the Kingdom for His faithful servant and for his work of enduring good.

"All Thy works praise Thee, O Lord; and Thy saints give thanks unto Thee.

"They show the glory of Thy Kingdom: and talk of Thy power;

"That Thy power, Thy glory, and the mightiness of Thy Kingdom: might be known unto men.

"Thy Kingdom is an everlasting Kingdom: and Thy dominion endureth throughout all ages."

"Grant him Eternal Rest, O Lord,
And let light perpetual shine upon him!"

MAKING THE BEST OF ONE ANOTHER.

We may, if we choose, make the worst of one another. Every one has his weak points; every one has his faults; we may make the worst of these; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven; and we shall become not unworthy followers of him whose name is Love.

There is a story of a German baron who made a great Eolian harp by stretching wires from tower to tower of his castle. When the harp was ready he listened for the music. But it was in the calm of summer, and in the still air the wires hung silent. Autumn came, with its gentle breezes, and there were faint whispers of song. At length the winter winds swept over the castle, and now the harp answered in majestic music.

Such a harp is the human heart. It does not yield its noblest music in the summer days of joy, but in the winter of trial. The sweetest songs on earth have been sung in sorrow. The richest things in character have been reached through pain. Even of Jesus we read that He was made perfect through suffering.

The child of poverty and vice has still within him, however overlaid by the sins of ancestry, a germ of good that is capable of growth, if reached in time. Let us stretch out a tender, strong hand, and, touching that poor germ of good lifting its feeble head in a wilderness of evil, help it to live and thrive and grow.—*Dean Stanley.*

Papers for To-day.--Second Series

By the Rt. Rev. the Bishop of Fond du Lac

V.—The Holy See.

IT IS a growing habit with some Churchmen to speak of the See of Rome as the "Holy See." It is part of the effort to present Rome in an attractive light and to create a desire for union with her.

If it were used as a mere official title, like that of "Most Religious" with which Eastern Bishops greet one another, it would not be worthy of comment. It might pass, along with some other like expressions amongst us, as a harmless affectation. But the titles "Holy Father" and "Holy See," as cultivated for a purpose, challenge consideration. As thus used, they tend to throw a glamour about Rome which has an intoxicating fascination for some devotional mental moods. The greatness and power and splendor of the Roman Church, with its voice of authority and its discipline, its realization of the supernatural, its communion with the Saints, its devotion to the Blessed Sacrament, its communities of consecrated religious, its monthly dedications to divine mysteries, envelope her with an atmosphere of piety, more potent in its converting power than any logical argument. Catholicity and Papalism become fused in this magical enchantment into one. When once under its hypnotic influence, the spell-bound convert sees as he is told to see, and no more, and believes what he is told. It belongs to this system to encourage a sentimental personal devotion to the "holy father," and a practical, money-giving one to the "Holy See." This devotion is made a test of true catholicity. Rome's ecclesiastical and political interests are the interests of every one of her members. We must think as she thinks, love as she loves, hate as she hates. Rome, as the Holy See, is the microcosm of the Church; the Holy Father is the supreme Pontiff and Vicar of Jesus Christ.

As a Catholic, all that is Catholic in Rome or elsewhere we love. In many ways, her people, by their faith and zeal, set us an inspiring example. We feel that a Church that so realizes the unseen world and is so filled with such missionary zeal, must on these accounts be dear to Christ. We have no desire, especially when all Christians should be drawing together, to say aught against the Catholicity she embodies. Whatever we do say, it is with the consciousness and willing acknowledgment of our own shortcomings, feebleness of faith, and laxity of discipline. Not then in disparagement of what is Catholic in our sister Church, or in controversy with her, but writing for our own people and their disenchantment, let us examine Rome's claim to the title of "The Holy See."

Holiness is one of the marks of the Catholic Church. She is holy because the Holy Spirit dwells within her. Holy because she possesses in her sacraments the means of developing holiness. Holy because she has in her saints the highest ideals of holiness, and in every age is producing them. If the special holiness claimed for the Roman See is like that of the Church, it will possess it in like manner as a distinctive and permanent feature. Persons will doubtless decide this question as they do similar ones, governed largely by their religious presuppositions. But admitting Newman's argument that where there is the most Grace, there, through its rejection, we shall find the worst sin;—where, in other words, there is the most light, there are the strongest shadows,—yet, must we not shut our eyes to a good deal of history to find in the Roman See any special marks of sanctity? For must it not surpass all others in holiness to make good its claim to be preëminently "The Holy See," and can any unprejudiced historian say that it does so?

Let us then consider together some of its notable features. One feature of it is that to a degree unlike any other See in Christendom, it has the reputation of being connected with a long series of forgeries. It was the oft repeated reproach of the Greeks, that the Roman Church was "the native home of inventions and falsification of documents." Historians have often in the pursuance of their duty brought them before the public. The authors of *The Pope and the Council*, who were trained Roman ecclesiastics, give some fifty pages to an account of them. "Like," they say, "the successive strata of the earth covering one another, so layer after layer of forgeries and falsifications was piled up in the Church."

We will cite from the above mentioned work some few examples:

"First, we find it inserted in the Roman manuscript of the sixth Nicene Canon that "the Roman Church always had the primacy," a fraud which was exposed at the Council of Chalcedon. Next in the fathers, St. Augustine had said that all those writings (of the Bible) were preëminently attested which the Apostolical Churches had received. This passage was corrupted to signify that those Epistles belong to canonical writings which the Holy See has issued. This was to put the decretal letters of the Popes on a par with Scripture. Again, in proof of the alleged holiness of the Popes, the fable was invented "that of the thirty Popes before Constantine, all but one were martyrs." Finding it difficult to explain the apostasy of Pope Liberius, the story was credited that Liberius, when exiled, had ordained Felix as his successor, and then abdicated, so that his subsequent apostasy did not matter. In order to increase the Papal power, two spurious Epistles of Pope Julius were forged, to the effect that the Apostles and Nicene Council had said no Council could be held without the Pope's injunction. "In the fifth and beginning of the sixth century began the compilation of spurious acts of Roman martyrs which modern criticism even at Rome has been obliged to give up."

Amongst other fabulous stories that of the conversion and baptism of Constantine was manufactured. In the middle of the ninth century arose that huge fabrication now known as the Forged Decretals. It was a compilation of about a hundred pretended decrees of the earliest Popes, together with other spurious writings. Those documents Pope Nicholas I. (858), a man of great audacity, assured the Frankish Bishops had long been preserved in the archives of the Roman Church! In them St. Peter was cited as saying no man should hold intercourse with any one under the Pope's displeasure. This gave to the Pope's excommunication an enormous power, especially in the relation of a King to his subjects. After the middle of the eighth century, the famous donation of the Emperor Constantine was concocted, whereby the Emperor was said to have bestowed Italy and the Western provinces on the Pope. These are but a few specimens of these inventions.

"But the most potent instrument in the new papal system was Gratian's *Decretum*." Gratian was a great jurist about the middle of the twelfth century, whose work on Canon law displaced all others. "No book has ever come near it in its influence in the Church, although there is scarcely another so full of gross errors, both intentional and unintentional." All these fictions, ignorantly it may be, he inserted into his code, but as Janus says, adding knowingly a number of fresh corruptions in the interest of the papal system. By the change in two words he gave the 36th Canon of the Ecumenical Council of 692 its opposite sense, to the increase of papal prerogatives. How the Western Church unsuspectingly received the accumulated forgeries, how they gradually became adopted, how the great theologians like Thomas Aquinas and Melchoir Canus built their theories of the papacy upon them, how Popes Hildebrandt and Innocent III. used them to build up the present collossal papal system, is a matter of ordinary history. Thus was the whole structure of the Church changed from the ancient canonical primacy to the modern monarchical papacy. The Forged Decretals did not, as Roman advocates have claimed, in extenuation, give utterance to the Church's ancient tradition. They "eventually completely revolutionized (Janus 97) the whole constitution of the Church and on that point there can be no controversy among candid historians." To do this, use was made, not of existing authenticated traditions, but of previously existing forgeries. The black stream of fraud and ambition had already contaminated the See, influential through its wealth and boastful of its origin. Developments of a legitimate kind there must be in God's Church as she guards by definition the Faith received and adapts herself to progressive civilization. But God has no need, as Père Gratry said, of man's lies, to further His purposes. Whatever development is formed thereby has on it the brand of sin and Satan, and is not a development ordained of God.

Gradually, built upon this foundation of falsehood, the

Papacy developed into its portentous proportions. It was not until after a thousand years had passed that the Bishop of Rome came to be called officially as he is now, the Vicar of Christ. His power under Hildebrand and Innocent III. became so magnified that he could take away kingdoms and absolve subjects from their allegiance. In the exercise of this power, untold miseries were inflicted upon innocent people, and nations were deluged with blood. As the final outcome, in 1870 the Pope was declared, when speaking *ex cathedra,* to be officially in possession of the assisting aid of infallibility. German Roman theologians of high repute declared this was not the original Catholic faith, and revolted. American Roman Catholics to-day are imposed upon by being told that this infallibility is like that of the Supreme Court. The Supreme Court, when it finds it has fallen into error, can and does reverse its decisions. The Pope, if infallible, cannot do so. So in one form or another, the deceit goes on,—sometimes by concealment of former teachings, sometimes by misquotations of Fathers, sometimes by audacious assertion, sometimes by misleading arguments. For now these three centuries the forgeries of these Decretals have been exposed. Rome, beaten in the controversy over their genuineness, has acknowledged them to be fabrications. Popes as well as theologians have admitted them to be forgeries, yet, like an arch from which the wooden constructive skeleton has been removed, the papacy, built on this framework of lies, remains. The same phenomenon is to be found in Mormonism and other religious systems. The papacy remains strong as a consolidated monarchical organization, but to the candid and discerning, with the fatal tell-tale marks of its origin upon it. It is not a Holy See.

Again, where shall we look for special marks of holiness, if it exists in the See, save in the Pontiffs themselves? So strongly has this been felt, that a papal secretary wrote: "Popes must be held to inherit innocence and sanctity from Peter." Gregory VII. made the holiness of the Popes the foundation of his claims to universal dominion. "Every sovereign," he said, "however good before, becomes corrupted by the use of power, whereas every rightly appointed Pope becomes a saint, through the imputed merits of Peter." In our time the papacy has been filled by two Popes of recognized Christian character. They were not free from faults, but no such squibs were put on Pasquino, Rome's jibing pillar, at their death, as on their predecessor's, Pope Gregory XVI. He was represented as offering to St. Peter a very large key, so large indeed that it did not fit the heavenly gate. He had to explain to the heavenly warden that by mistake he had brought the key to his capacious wine cellar! We gladly record the fact that not only the late, but many Popes, have been sincere followers of Jesus Christ. But can we say, on examining the history of the See, that it bears out the boast of special sanctity? Rather are we not obliged to say that no other See has been filled with so many and such notoriously evil and bad men?

"For above sixty years," writes Janus, "from 883 to 955, the Roman Church was enslaved and degraded, while the apostolic See became a prey and plaything of rival factions of nobles, and for a long time of ambitious and profligate women." "During the papacy of Sergius," says Dean Milman (*Latin Christianity*, vol. III., 158), "rose into power the infamous Theodora, with her daughters, Mazoria and Theodora, the prostitutes who, in the strong language of historians, disposed for many years of the papal tiara, and not content with disgracing by their own licentious lives the chief city of Christendom, actually placed their profligate paramours or base-born sons in the chair of Peter." The well-known licentious life of Cardinal Borgia did not hinder the electors from choosing him to fill St. Peter's chair. He made one of his natural sons, Cæsar Borgia, a cardinal,—and the brother of his mistress Guilia, Alexandro Farnese, another. Dr. Creighton in his work on the papacy, felt himself obliged to credit the scandalous story that Cardinal Cæsar Borgia gave a supper in Rome to fifty prostitutes. Though conspicuous for his evil living, Alexander VI. does not stand alone. "The secularized papacy" (Creighton, vol. IV., 441) "can excite nothing but disgust, but the secularization of the papacy was begun by Sixtus IV., was profound under Innocent VIII. as under Alexander VI., and was not much mended under Julius II. and Leo X." "Nearly all the line of Pontiffs," (Hardwick's *Hist.,* 364) "Nicholas V. (1447), Calixtus III. (1455), Pius II. or Aeneas Sylvius (1458), Paul II. (1464), Sixtus IV. (1471), Innocent VIII. (1484), Alexander VI. (1492), Pius III. (1503), Julius II. (1503), and Leo X. (1513), betrayed increasing love of pomp and worldly pleasures. Nepotism was the prevailing motive in their distribution of preferment; too many played a leading part in base political intrigues. Nor may we pass in silence the appalling profligacy which so often stained the reputation of the later Pontiffs. Cardinal Baronius, in his history, admitting the terrible degradation of the papacy in the tenth century, could only wonder how the Church was preserved.

Living now, in the presence of Protestantism and the scrutiny of a searching journalism, Rome to-day preserves an outward decorum. Zanardelli, premier of Italy (Robertson's *Church in Italy,* 42), said a few years ago: "The Church appears better than it once was. I no longer see in Rome what I used to see in my young days, ladies driving about its streets with their coachmen and footmen in the liveries of their respective cardinals. Has this improvement come because the Church is really growing better? Nothing of the kind. It is because the strong arm of the law checks the villainy of the priests." We are unwilling to give credit to all the partisan, heated gossip of our own times. There is plenty of it, and it is bad enough in Rome. But as we look at the See's stained record in her Pontiffs, we cannot, in historical justice, award it the title of "The Holy See."

Again, we ask what has been the spirit of the Roman See? Has it not been marked from early times with that of worldly ambition, thirst for power, and political intrigue? Have there not been Popes and rival Popes, who have hated and ex-communicated one another, and Christendom been so disorganized by their strife that Christians had no sure means of knowing who the right Pope was? Has the papacy, as Peter was bidden to do, put up the sword into its sheath, or has it not constantly appealed to the arm of flesh to accomplish its designs? Has not the papacy intrigued to the setting of nobles against kings, and kings against emperors, and when baffled, called on the Sultan's aid? Has it not in politics been false to all parties as best served its own ends? When the struggle for freedom was going on in England, was not the Pope on the side of King John, not with the Barons? To-day, having discovered that in our Republic his power is greater than under a monarchy, his revenue larger, the Pope poses as a friend of Republicanism. But has the papacy as a rule been on the side of progress, education, and free government? The late Pope put forth an admirable bull on the relation of capital and labor. There are liberal Roman ecclesiastics in America. But what about the papal government in Rome when it had the power? And has there not been found in Rome a greed for a world-wide rule which made the papacy in mediæval times a revived Cæsarism? Has not Rome claimed that Peter's two swords signified that she was the head of all temporal and spiritual power on earth? Has she not exercised this authority and laid kingdoms under interdict, and for hostility to herself, ex-communicated kings? One may possibly condone Hildebrand believing in the forged decretals, in his struggle for the Church's spiritual rights, but the struggle of his successor, Innocent III., aiming at increased temporal sovereignty, was something very different. "The whole significance of the papacy," says Dr. Creighton (vol. I., 22), "was altered when this desire to secure a temporal sovereignty became a leading feature of the papal policy." "The great interests of Christendom were forgotten in the struggle." "The moral prestige of the papacy was irrevocably lowered." This representative of the Lord of Peace, in his greed for dominion, has been the inciter of innumerable wars and a sea of blood flows round the papal throne.

Nor has this unholy spirit for worldly aggrandizement abated. Not that it now aims at feudal ascendency, but still it determinedly claims a temporal sovereignty. For years the Italians had grievously suffered under the brutality of the ecclesiastical papal government. It was one of the worst of governments of nations called civilized. The press was under inquisitorial supervision and a daily paper did not exist in Rome till 1846. Free speech was not tolerated. Persons were lashed for singing patriotic songs. Education was in the hands of priests who thought an ignorant people were the easiest governed. In many parishes there were no schools at all. Sanitation was scandalously neglected. Robberies and brigandism abounded (see Robertson's *Church in Italy*). "Agriculture was at a standstill. Industrial enterprises were hindered by heavy taxes and clerical interference. Poverty, pauperism, and beggary abounded. Justice was shamefully administered. A system of police espionage spread its meshes over the country. Persons were liable to arrest without warrant. The judges were ecclesiastics, corrupt and incapable." "It is not," said Mr. Gladstone, "mere imperfection, not occasional severity; it is incessant, systematic violation of law by the power appointed to watch over it." "The prisons were full of sewage, rats, and

[illegible] called them 'gulfs of hell'." Prisoners [illegible] In 1870 those who entered the dungeons of the inquisition found there all kinds of instruments of [illegible] (Robertson, 25). When in 1859 a rising took place at Perugia, the Pope's foreign soldiers put it down, looting houses, [illegible] old and young. Pope Pius IX. personally thanked [illegible] al and had a medal struck in memory of the event. [illegible] ny true-hearted American wonder that the Italians were [illegible] t such a government or fail to sympathize with them in their struggle for liberty?

A constitutional government united Italy under Victor Emmanuel, and gave to the Italians the blessing of freedom and legislative government. This government, with great liberality, secured by its laws the papacy in the free exercise of its spiritual powers. By the Articles called the "Papal Guarantees," the person of the Pope is held to be sacred and inviolable. The free action of the cardinals is secured in their election of a Pope. No agent of police or government official can enter the residence of the Pontiff. He can have a postoffice of his own, under his control, and letters to and from the Pope are free from tax. Ambassadors to him are accorded the prerogatives belonging to them. To him the Italian Government renders sovereign honors and sets aside $750,000 yearly for his use. It is therefore grossly misleading to say that the Pope is oppressed. He is perfectly free to exercise all his spiritual functions and powers. He poses for sympathy and Peter's pence as a prisoner. It is unnecessary for Americans to contribute to his support, when he can have so ample an income. It is untrue that his spirituality needs for its protection a temporal sovereignty. Yet to gain this and bring Italy back into its old state of political degradation, is the constant intriguing effort of the papacy. It is not Christianity but its antithesis. It is not a "Holy See."

We might dwell upon many other like features of the papacy. Catholicity is of Christ, the papacy is of man. And to the spiritual-minded its distinguishing evil note is worldliness. Roman Catholicism is full of contrivances by appeals to fear for the acquisition of wealth. The Roman Church is powerful as a great money-getting machine, and the Pope lives in the pomp and magnificence of an earthly monarch. Just now, with all the parade attending the late Pope's death and the new Pope's coronation, Rome is much in evidence. Hers is the greatest ecclesiastical show on earth. She well knows how to make her performances attractive and spectacular. The state and splendor of her magnificent processions, with the Pope borne in regal state, surrounded by her cortegè of richly vested Cardinals, escorted by her Swiss and Noble guards, with glittering armor and drawn swords, with ten thousands of excited people shouting frantically for their *"Papa Re,"* make a spectacle thrilling, unique, unequalled. No wonder those present and those who read the sensational descriptions are carried away by it. It appeals mostly to the common people who gaze with admiration on all display. Rome attracts and gains adherents, Ruskin said, "as larks are lured by the glitter of bits of glass into a trap." Her converts are often, to use an Emersonianism, "victims of glare and superstition." Her papal ceremonials appeal seductively to the vulgar, the worldly and snobby-minded. We must not omit the latter class, embracing, as it does, those both of the clergy and of the laity. For a snob, as Thackeray wisely said, "is one who vainly admires mean things." Fulsome adulation of titles is one kind, and delight in worldly display in God's house is another. There is nothing of the spirit of Christ or Christian worship in this papal pomp. It must grieve Christ and make, if possible, the saints and angels weep. The Russian and Eastern Churches have indeed an elaborate symbolical ceremonial accompanying their worship. The spirit of devotion, however, runs through it all. The great ceremonies peculiar to the Papal See, on the other hand, have on them the mark of a worldly kingdom. This worldliness is another and cumulative reason why we cannot, in justice, give to Rome the title of "The Holy See." Its true name should rather be "The Worldly See."

There is an agonizing cry going up in our day for a purer Christianity. Men are saying that it is not to be found in the "churches"; that the revelation of God in nature contradicts the commonly received theology; that the life of Christ has been overlaid with scholastic dogmas; that humanity has been neglected for ecclesiastical interests. The greatest offender in this we believe to be the Roman See. The voice of the Lord is to be heard speaking through the nations. If the American Church is to meet our century's want, she must be filled more fully with the love of God and of our fellow man. She must energetically forward every enterprise for social and civic betterment. She must become in action what she is in her Prayer Book. But she will not become united in this loving work, nor realize the Catholicity of her teaching and her worship, until her Broad and Low Church members, God bless them, are convinced that the revival of Catholicity does not purport reunion with Rome.

[The End.]

THE NEW YORK DIOCESAN CONVENTION.

[*Continued from Page* 805.]

Loring W. Batten, rector of St. Mark's; Rev. Dr. John P. Peters, rector of St. Michael's; Henry Lewis Morris, Esq., warden of St. Bartholomew's, and Dr. James H. Canfield, librarian of Columbia University. Dr. Canfield was absent from the convention and not able to meet with the committee. The remaining four soon agreed upon the following report, which was presented:

"The committee to whom was submitted that part of the Bishop's address referring to the Name of the Church, respectfully report:

"Resolved, That in the opinion of this convention, the present name of the Church is cumbersome, and when the mind of the Church is more completely settled upon a proper name, that action should be taken to secure the adoption of such name. Signed—F. M. Clendenin, Loring W. Batten, John P. Peters, Henry Lewis Morris."

At this, the Bishop immediately rose to his feet and made a ten minutes' speech against it, saying that such a report was utterly unconstitutional and that he would feel "very unhappy" if the convention passed such a resolution. The situation thereupon became embarrassing. Of the four signers of the report, two are recognized as pronounced Broad Churchmen, one as representative of the somewhat *sui generis* Churchmanship of St. Bartholomew's, the rector of which had just been chosen as Bishop Coadjutor, and only one was a High Churchman. The committee had been unanimous, and the report would undoubtedly have been adopted as the expression of the Diocese, if the Bishop had not taken this extraordinary course of denouncing the unanimous report of his own committee. The members of the convention had, in the debate on division, vied with each other in expressions most laudatory of their Bishop, and were hardly prepared to vote in direct opposition to his earnest request immediately afterward. The embarrassing situation was relieved by Dr. Huntington, who expressed the belief that the Joint Committee of General Convention had exceeded its authority in asking the Dioceses for an expression of opinion. On only two subjects, he explained, are the Dioceses notified pending legislation of General Convention.

The change of name does not come under either subject and therefore the request for an opinion is in the nature of an impertinence. A resolution was adopted indefinitely postponing action on the inquiry.

THE ELECTIONS.

Deputies to the General Convention were elected as follows:

The Rev. Dr. W. R. Huntington, the Rev. Dr. Morgan Dix, the Rev. Dr. J. Lewis Parks, the Rev. Dr. W. M. Grosvenor, Mr. J. Pierpont Morgan, Mr. William Bayard Cutting, Mr. Francis L. Stetson, and Mr. Henry Lewis Morris.

The Standing Committee was reëlected, and Archdeacon Thomas and Mr. E. M. Camp were named as delegates to the Missionary Council.

For the Federate Council the following were elected:

The Rev. Dr. William J. Seabury, the Rev. Dr. F. B. Van Kleeck, the Rev. Dr. Charles F. Canedy, the Rev. Dr. John P. Peters, the Rev. Dr. W. M. Grosvenor, the Rev. Dr. Henry Mottet, the Rev. Lawrence T. Cole, the Rev. R. V. K. Harris, Mr. Delano C. Calvin, Mr. George Macculloch Miller, Mr. Henry Lewis Morris, Mr. Irving Grinnell, Mr. Winthrop Sargent, Mr. Elihu Chauncey, Mr. Douglas Merritt, and Mr. Andrew C. Zabriskie.

HARVEST HOME FESTIVAL.

St. Paul's Cathedral, October 8th, 1900.

I sat beneath the grand Cathedral's dome,
Before the service of the Harvest Home,
The while there gathered in a reverent throng,
When, like a burst of song,
That echoed all the gladness of the day,
The bells rang out in joyous melody,
"The Lord is King! is King!
Your glad thanksgiving bring!
Your gladsome voices raise,
And go into His courts with praise!
With praise!

Within my heart the rippling music fell,
Of every silvery voicèd chiming bell,
That filled the vast Cathedral with its swell,
"The Lord is King!—is King!
The Lord is King!"

London, Ohio, Autumn, 1903.

The comfortable and comforting people are those who look upon the bright side of life, gathering its roses and sunshine and making the most that happens seem the best.—*Dorothy Dix.*

Helps on the Sunday School Lessons

Joint Diocesan Series.

Subject—*"Old Testament History from the Death of Moses to the Reign of David.*

By the Rev. ELMER E. LOFSTROM.

DAVID ANOINTED BY SAMUEL.

FOR THE NINETEENTH SUNDAY AFTER TRINITY.

Catechism: XIX. and XX.—Requirements. Infant Baptism. Text: I. Sam. xvi. 7, commence "The Lord seeth." Scripture: I. Sam. xvi. 1-13.

ABOUT ten years had passed since Saul was made King of Israel. The young man to whom "God gave another heart" when he was called to be "the Lord's anointed," had gone back to his old heart and his own ways. By an act of presumption which showed that he did not regard strict obedience to God necessary, he had lost the privilege of having his own son succeed him (xiii. 10). The lesson and warning of that judgment may have kept him for a time in the way of outward obedience, but his true heart was uncovered when he directly disobeyed the Lord's commandment as to the destruction of the Amalekites, and then added to that sin a lie to God, declaring that he had obeyed His commandment, showing that he had quite lost the new heart which God had given him (xv.). By this act of treason to his King, he showed that he himself was utterly unworthy to be the king of God's people, and he was rejected as such by Samuel, the prophetic representative of Jehovah.

The next step in the history of Israel is the subject of the present lesson, and shows us Samuel sent to anoint David as the successor of King Saul. There is a lesson for us all in the account of Samuel's attitude to the appointed task with which the story opens. Samuel was sad, disheartened, and discouraged. He had understood the high calling of Saul, and he could not be reconciled to his utter failure. When he had seen the man of kingly outward appearance given a new heart and set to the kingly task, he seems to have reasoned that if Saul had failed, there was no hope in any other. He had no heart therefore for the appointed task, and weakly remonstrated against going. But the man whose heart had been trained from infancy to the service of the Lord, in contrast with Saul, *obeyed the Lord in spite of his own desires and inclinations.* It is the old constantly recurring lesson of the story of the Chosen People. As Samuel told Saul when he offered the excuse that he had disobeyed the Lord's command in order to present a more worthy sacrifice: "To obey is better than sacrifice." To sacrifice, to attend the worship of the Lord, is right, but it cannot take the place of disobedience.

A prominent lesson to be brought out by the story is that expressed by the text: "The Lord seeth not as man seeth; for man looketh on the outward appearance but the Lord looketh on the heart." Saul was head and shoulders above his subjects, and when God gave him another heart he had one of the grandest opportunities for making an everlasting name that was ever offered to a man; but his old heart came back, and he failed in spite of his kingly form. David was a handsome lad, with his red hair and rosy face, but, judging from his father's actions, he was not considered of any great promise. But he had a heart that was right in the sight of God, and in spite of many sad sins, he was so true and humble and obedient that he became "the man after God's own heart," and was given a kingdom and a throne which, in the Prince of the House of David, shall last for ever and ever. In Saul and David we have contrasted the king after man's heart and the king after God's heart. And it is one of the most hopeful lessons we have had, because it teaches us that not personal gifts of any kind, but a simple, trustful, childlike, obedient heart is all that God requires. God looketh on the heart and there can be no deceit, no hypocrisy there.

An opportunity is given by this lesson also, to teach the truth that *we need the guidance of the Holy Spirit to keep our hearts pure and true to God* (first collect in Com. Office). Both Saul and David received an anointing when they were called to be the kingly representatives of the Lord, and the inward and spiritual grace which accompanied that sacramental anointing is revealed by the words written of each, that "the Spirit of the Lord was upon him from that day forward." Both were given as nearly as possible the same opportunity. David had the advantage in that his own heart was right in the sight of God; but to Saul was given another heart. But both did not yield in the same way to the guidance of that Spirit, and so, after a time, the "Spirit of the Lord departed from Saul."

There is something in the regular Church life of us all that corresponds to this preliminary anointing which designated Saul and David for the work to which God called them, and that is the rite of Confirmation. After the gift of the Holy Spirit thus received, we go back to our old work as they did, but we should bring a new heart, divinely guided, to that old work. Like Saul, we may soon lose the Holy Spirit, or like David, we can keep it, even after great sins have been committed, if, like him, we acknowledge and forsake our sin and are truly repentant (Ps. li.). Of David returning to his sheep after his anointing, Maurice says: "The special supernatural preparation for his office began from that hour. A divine sign is not a mere ceremony. It would be deceitful and insincere if there were not a present blessing denoted by it, the communication of an actual power to fit the man for tasks to which he has not hitherto been appointed. Yet, with this new calling, with the consciousness of this new power, he still returned to his old work. It had not lost its sacredness; it could still impart wisdom to one who sought wisdom. He led the sheep to their pastures, he took them to the streams, he followed them into thickets and ravines where they had lost themselves. These poor, silly creatures were worthy of David's diligence.

"And then the answer came, 'The Lord is my Shepherd, I shall not want.' What a revelation to the soul of a youth! A guide near him, with him, at every moment; a guide as he was to the sheep."

From the fact that David was called to take up a work in which another had failed, we learn the important principle that *in the doing of God's work in the world, when one fails, another is called to the same work.* God's purposes in the world and the work He has given man to do in the world, will somehow and sometime be done. To each of us is given an opportunity to do some part of that work. Someone must do it, and however small that work may be, it is necessary that it be done in order that God's plans may be worked out. We may fail to do it; but that does not alter the ultimate plan. We may delay it, and we do when we fail; but we do not change it. Had Saul been such a king as he should have been, it might have been the house of Saul and not the house of David that should have endured forever.

There is an example in the anointing of the shepherd boy David after his older brothers have been passed by, of what sometimes seems the irresistible choice of a man for a particular work. Others who seem personally endowed with all the essential qualifications for the work, according to man's judgment, are passed by, as Jonathan and Eliab were here, and one is called from an unexpected quarter to do the work. But *the choice which so calls men is not without reason.* The faithful performance of the humbler task fits the heart for a larger work, if it does not attract the notice of others, and the time comes when the faithful boy can answer the call for a faithful man.

THE JACOBITE EXHIBITION AT INVERNESS.

The Highland and Jacobite Exhibition at Inverness continues to be visited by large numbers of people. Some extremely interesting articles have just been added. A few of these, sent by Mr. Francis Gregson, Palace of Tullifure, Kemnay, Aberdeenshire, may be shortly described. There is an ivory casket which belonged to Mary Queen of Scots. It came into the possession of James I., and ultimately of Cardinal York, the last of the Stuarts. The casket is of early fourteenth century work, and is carved with the legend of St. Eustace, with silver-gilt and enamel mounts. Cardinal York styled the casket "the Royal Stuart coffer." On his death, in 1807, it was purchased by the Dowager Duchess of Cleveland, from whose collection it was acquired by Magniac. At that time it contained nine holograph letters of Queen Mary. The letters were ultimately handed to Queen Victoria for safe keeping. Mr. Gregson bought the casket for over £2,000 at the Magniac sale in 1892. Another of Mr. Gregson's exhibits is a portrait in oils of Prince Charles Edward Stuart. He is a young man with cuirass, red robe, and green velvet coat, richly embroidered in gold. There are also among Mr. Gregson's exhibits a drinking glass, engraved with the Royal arms and monogram of James II., and the following inscription: "Send him soon home to Holy-Ruodd House, and all the sooner than I do wish. Vive la Roy." Prince Charles' shoebuckles, which were the property of John Roy Stewart; the pistol worn by the Prince at the battle of Culloden; and a picture worked in needlework, between 1625 and 1642, representing either the Duke of Buckingham or Strafford, Charles I., his Queen, and ladies-in-waiting.—*Scottish Guardian.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

AN OPPORTUNITY FOR PIONEER SERVICE IN THE PHILIPPINES.

To the Editor of The Living Church:

ONE result of Bishop Brent's first tour through Northern Luzon last spring is the planting of a promising mission in the Igorrote town of Bontoc. The Rev. Walter C. Clapp, formerly of St. John's Church, Toledo, Ohio, is in charge. The October number of the *Spirit of Missions* gives an illustrated account of the beginning of his work.

Bishop Brent writes that Mr. Clapp should have an associate as soon as possible. The station is isolated, the work extensive and pressing, and the opportunities for preaching the Gospel in a large district where no other Christian work is being done are numerous. The location and equipment of the mission make it desirable that the men joining Mr. Clapp should be unmarried and not over thirty-five. Bontoc at present is no place for a family, though a man and wife ready to accept cheerfully rather primitive conditions could be provided for.

A physician is also needed for Bontoc. The people have had absolutely no medical care and the needless suffering fostered by native superstitions is very great. The conditions with regard to a man without family apply to the physician as well as the clergyman. At the last Convention of the American Medical Association the statement was made that while this country needs about 2,500 medical graduates annually, its medical schools are turning out more than 10,000 a year. It is to be hoped therefore that from our abundance at least one man may be spared for the Philippine work.

Full particulars may be obtained from the undersigned. I shall be glad to communicate with any who may be willing to consider offering for either of these posts.

Copies of the *Spirit of Missions* for October, containing Mr. Clapp's article, will be sent on request to any desiring it, whether or not a volunteer for the post.

281 Fourth Avenue, Very truly yours,
New York, Sept. 28, 1903. John W. Wood.

SUNDAY SCHOOL WORK.

To the Editor of The Living Church:

I READ with much interest Mr. Parshall's letter, and thoroughly agree with the universal opinion that the Episcopal Sunday Schools are anything but a success. His idea of an "ideal Sunday School" is a most correct one as far as teachers and teaching is concerned, but why call it an "ideal Sunday School"? It really ought to be the standard of every Episcopal Sunday School. Why is it not? One word will cover it all: *selfishness.*

The congregation are totally absorbed in themselves, and what goes on at service, and how conducted; the vestry too eager to please, and give the congregation everything they ask for; and the rector, well! too much is expected of him, for he is trying to write two spirited and intellectual sermons a week, at the same time bury the dead, marry couples, baptize, visit the sick, open and be present at a number of meetings, attend and conduct daily evening prayer, and probably one or two Communion services, call on newcomers, look up old and absent ones, also be at the beck and call of the entire church. Under these circumstances he cannot organize, classify, and regularly teach in a Sunday School, so he puts it into the hands of those whom he thinks will do it, and they are not as interested as they ought to be, or in any way capable of teaching; so it is a failure, of course.

I do hope the day will soon come when a considerable proportion of the churches' income will be taken in order to hire graduated teachers to superintend and conduct the various departments of a Sunday School. Then the children will have the same teacher, and be regularly instructed in a systematic way. Sincerely yours,

Philadelphia, Oct. 2, 1903. Elizabeth Casey Bispham.

THE B. S. A. AND THE Y. M. C. A.

To the Editor of The Living Church:

A CORRESPONDENT in your issue of Oct. 3d states that an association of the Y. M. C. A. in Ohio has 132 Roman Catholics in its membership. But are they active members? I stated, I believe, that the Y. M. C. A. probably numbers many communicants of the Church, even among its *active* members. Are there any Roman Catholics who are *active* members of the Y. M. C. A.?

Well, then, if there are *not,* and if Roman Catholics are prohibited from being active members on account of their religious belief, and if American Churchmen *are* permitted to be active members, notwithstanding the fact that the American Church holds to Catholic doctrine, is there not, I ask, something wrong?

Let us be bold in the Faith, and not be trying to water it down to a consistency agreeable to Protestants.

What if your correspondent *does* know of a former Y. M. C. A. secretary now a priest of the Church, another a deacon and candidate for priest's orders, and another in the perpetual diaconate? If he could mention a hundred such cases as these, that would not afford a sound argument, for Churchmen to engage in active work under a Protestant banner.

Now as to the question, "Is the Brotherhood parochial?" While I do not deny that in one sense it is not so, yet I believe that in many cases, the interests of local Brotherhoods are too much confined within their own parish limits.

If the object of the B. S. A. is to lead men to a knowledge of Christ and His Church, how can it be better done than by means of a Y. M. C. A. which will be purely Catholic?

"Jesus calls us; o'er the tumult
Of our life's wild, restless sea.
Day by day His sweet voice soundeth,
Saying, Christian, follow Me."

Sincerely yours,
Brooklyn, Oct. 3, 1903. Clarence M. Lindsay.

THE PROBLEM OF RECTORSHIPS.

To the Editor of The Living Church:

THE problem of rectorships well deserves the prominence given to it in your correspondence columns. It is a subject of perennial interest and of the first importance. Periodically it comes to the front for discussion, every detail is threshed out—the state of things, the cause or causes, the remedy or remedies—and we drop the subject in sheer weariness and disgust. We generalize, we theorize, and shall continue to do both as long as the present abuses exist, probably with the same barren result. It begins to look as if the problems were insoluble. Under any system conceivable there are sure to be "misfits." Until we reach the millennium we shall not have perfection in clergy or laity. A proposition so entirely self-evident might be taken for granted; as a rule, it is completely ignored. In a great deal of the discussion, whether from the clerical or the lay point of view, it seems to be assumed that the contrary is to be expected. On the one hand we are assured that if the laity would only do the proper thing the evils complained of would cease. On the other hand it is said that "blemishes" of various kinds in the clergy are the root of the difficulty; as one of your correspondents expresses it, "there seems to be no reason why the Church should put up with what would not be tolerated in other professions."

Verily, Mr. Editor, the problem of rectorships is much like the interminable "servant question." Everyone knows that there are a multitude of incompetent servants who cannot keep their places; also, the cases are not rare, of women who cannot retain a servant for any length of time. There are some men in the priesthood who are totally unfit for any charge; it is also the fact that there are many parishes in the Church where no self-respecting man can minister. Anyone can point to instances of both. There is still the other case where the priest desires a change for the sake of change, or where the parish has merely tired of the priest.

The present writer is far from assuming that nothing can be done to remedy the situation. Your layman is perfectly right in demanding that greater care be exercised in excluding certain men from the priesthood. He might also demand that greater care should be given to the training of candidates for Holy Orders in priestly ideals; in particular, that they should be prepared at any time to learn that they are "not acceptable," and of course must not stay. If this were perfectly understood at the outset, as it should be by all who offer themselves for the priesthood, there would probably be fewer disappointed and dis-

couraged priests. It is true that the Church would lose many good men, in every other respect well qualified to serve at her altars; but the loss would be in part offset by the retention in the ranks of the laity of those same men.

Another point that might well be emphasized by your lay correspondent—and I wonder that an instance he cites did not suggest it to him—is the necessity of gaining the fullest information about a priest before calling him to a parish. He has in mind a man so indistinct in his utterance that he cannot be understood. The people are "slowly but surely drifting away until there will soon be no congregation." In such a case it would seem as if the vestry had only themselves to thank for the "misfit," as a deficiency so glaring must have been quite as much in evidence before the man was called.

The problem how to get a rector is not an easy one; but some of the blunders committed by our parishes in solving it are quite inexcusable. The problem, how to get rid of him, is so simple as to be no problem at all.

For the clergy, the problem how to get a parish is not solved nor does it seem likely to be. Many good men have been obliged with great reluctance to give up all attempt at its solution, and have turned to some secular employment.

Grace Church, THEODORE B. FOSTER.
Kansas City, Mo., Oct. 3, 1903.

To the Editor of The Living Church:

THEORETICALLY I am convinced enough that the right and power to appoint priests to their work should reside in the hands of the Bishops; but practically, and as Bishops and priests are, I am not so sure that every evil under the sun for priests would be banished, if this change in our present law could be changed to-morrow. For myself as a priest I would just as soon trust myself to the human nature, the regenerate human nature, of laymen, as to the human nature of Bishops. I am not a Bishop-hater, either. There are Bishops *and* Bishops, just as there are laymen *and* laymen. There are Bishops to whom I would trust my life, my fortune, my honor; and there are Bishops to whom I would not. And there are laymen to whom I would absolutely trust my life as a priest, as there are those to whom I would not. I have known of laymen who treated their priests as they would not dare to treat a hired man; but I have known Bishops whose treatment of their priests was infamous in its heartlessness. I am not speaking of anything in my own personal experience, for speaking for myself, I have had nothing worthy to complain of from either Bishops or laymen. But I have known of hardnesses in the lives of other priests, and, all things considered, just as many on the part of Bishops as of laymen.

Just as I write, I have a letter before me about a Bishop who has told a priest who has served over thirty years in that Diocese, and done a good work, and who is now past sixty, that he must look for other work, as he needs a younger man for that work. That same Bishop has given another man notice to quit, because he is over fifty, and he needs a younger man for the work. I have known of Bishops, again and again, who have broken their promises made to men in order to get them into their Dioceses, promises made only to be heartlessly broken in a little while. Laymen, I know, do that too; but the sort of laymen who too often get on our vestries by our own contrivance, are anything but godly, devout Churchmen. Bishops ought to be made of different material, and, of course, as a rule they are. If they are not, the trouble lies in our priesthood, from which Bishops are taken.

I do not write this to rail at Bishops. I only write to warn those who are so insistent on a change of our law in order to give Bishops the right of calling and sending priests to their work, that there are two sides to that proposition; one side of it is that it would seem to save the priest from the heartlessness of laymen; the other side is that it might mean for them a change of masters, and a change not always for the better. Moreover, it is more than doubtful, as things are among us, whether any change whatever would be made as to lay control by giving the right of mission to Bishops. In all of our Western Dioceses the Bishops have now the right of mission in the majority of our congregations. But I know of no instance where a Bishop was able to protect a priest against lay injustice when it arose. When a congregation does not want, and will not have a priest, no Bishop, however well and bravely disposed, can protect him. Many Bishops would not care to protect him if it were in their power. And truth to say, there are too many of us priests whom no Bishop ought to try to protect, because of our lack of force of character.

And this brings me to another side of this perplexing question. I confess I grow oftentimes impatient of the querulous complaints of priests who bemoan themselves because no congregation wants them after they have crossed what they call "the dead line," after they have passed fifty or sixty years of age. But why should the average congregation want the average priest, when he has passed the flower of his years skipping about from parish to parish, or from mission to mission, in search of more remunerative or of more congenial priestly work? Under God, laymen are what we priests make them. If I spend the best years of my life restlessly passing from congregation to congregation, is it any wonder that the laymen whom I have served shall grow as religiously restless as I, or that when old age overtakes me, no flock wants me? If I have never given myself time to take root downward, in any one place, or to bear fruit upward, is it any wonder if the time comes when no one wants me in their parochial orchard, to blossom there for even a year or two?

If we were stable as priests, willing to bear hardness where God, or some Bishop, placed us at the beginning of our priestly life, we would teach our laymen stability, and patience with our limitations and shortcomings. If we were willing to grow old with them, to baptize their children, to bury their dead, to be with them in their sorrows and in their joys, we would win their love and their reverence, and when we did grow old, they would not heartlessly fling us off.

After all, sir, is it manly for us to fault either Bishops or laymen for evils which are largely, if not altogether, within our own power to correct? Priests mould laymen much more than Bishops do; and Bishops ought to be the very flower of our priesthood. Who is to blame if things go so generally wrong with us priests?

But the remedy for present evils is not to be found in taking from laymen the power to elect their own priests, and giving to Bishops the right to send priests to their work. Unless the right to send has attached to it the power to protect and to maintain, it is wholly worthless, so far as priests are concerned. Moreover the power to send implies the power to remove. The Bishops of the Roman Church have the power to send, but he is a fool Anglican who would wish to exchange our present evils for the tyrant evils that are crushing the life and manhood of the Roman clergy in this land, in their subjection to the absolutism of their Bishops; an absolutism which far-away Rome lacks the power or the disposition, or both, to change or to soften.

We have evils, but they might very easily be graver; and those we have are largely the result of our priestly limitations or shortcomings. We might change most of them by possessing higher priestly ideals. JOHN WILLIAMS.

Omaha, Oct. 3, 1903.

THE BAY VIEW READING COURSE.

To the Editor of The Living Church:

IN REPLY to your correspondent, A. C. W., in issue of October 3d, I will say that the Bay View course of reading for 1902-3 was very fine. The study was American History, and American Literature: Modern Mexico, etc. It gives me great pleasure to recommend the course. The address is J. M. Hall, 165 Boston Boulevard, Detroit, Mich.

In connection with it I would like to tell you that the articles by Roland Ringwalt in THE LIVING CHURCH were read with much interest at the different meetings of our Club.

Very respectfully,
Camden, Ark. MRS. A. A. TUFTS.

A BRISK CORRESPONDENCE has been proceeding during the last fortnight in the *Daily News* on the subject of the alleged "Anglicanization of the Wesleyan Church." The subject was broached by an attack upon the liturgical service given at St. Mary's Wesleyan Chapel, Bedford. It was complained that the choir, consisting wholly of men and boys, walked in to service in procession, followed by the ministers, that the form of service was borrowed from the Prayer Book, and that music was freely used. This elicited the fact that there were other Wesleyan chapels where the choir did actually wear surplices. The defense made was that no reason existed for excluding the use of the liturgy, which was "universally cultivated by the early Methodists, and helped in the Methodist revival," while Wesley himself wrote, "But, to speak freely, I find more life in the Church prayers than in any present extemporary prayer of Dissenters." The assertion that a liturgical service emptied the chapels where it was introduced was vigorously traversed by an appeal to facts, and it was pointed out that St. Mary's Chapel itself sent an exceptionally large contribution to the Twentieth Century Fund.—*Church of Ireland Gazette.*

Literary

Religious.

The Emphasized Bible. A new Translation, designed to set forth the Exact Meaning, the Proper Terminology, and the Graphic Style of the Sacred Originals: arranged to show at a glance Narrative, Speech, Parallelism, and Logical Analysis, also to enable the Student readily to distinguish the several Divine Names; and emphasized throughout after the Idioms of the Hebrew and Greek Tongues. With Expository Introduction, Select References, and Appendices of Notes. By Joseph Bryant Rotherham. Vol. I., Gen.-Ruth; Vol. II., Sam.-Psalms; Vol. III., Prov.-Malachi. Chicago: Fleming H. Revell Co., 1902. pp. 920. Price, $6.00.

The prophecy of Voltaire that another century would find the Bible an obsolescent book, seems scarcely justified by the increasing aids to elucidate the pages of this *Bete noir* of the gifted Frenchman. One of the latest of these efforts is the series bearing the above elaborate title-page. The introduction contains four chapters, setting forth respectively the Special Features, the Authoritative Indication of Emphasis in the Scriptures, the Original Texts, and the Incommunicable Name. An Appendix concludes the work, treating of the Authorship of Deuteronomy, the Scape Goat (Azazel), the Hardening of Pharaoh's Heart, the Propitiatory Covering, and the Sin Offering. This rather unique work claims "to do justice to the emphasized idioms of the sacred tongues, and thereby place all earnest Bible readers, for practical purposes, on the same footing as that occupied by such as are familiar with Hebrew and Greek." To make good this bold claim, seeing that the English idiom is powerless to express the full emphasis of the original, diacritical points are resorted to, not unlike those employed by the editors of the *Polychrome Bible*. Under the signs of emphasis the acute accent and single vertical bars call for slight stress; double bars and parentheses for stronger stress. To set the comma free for the usual clause division, a half comma denotes briefer clauses. The author finds the principal laws of emphasis discoverable in the originals to be Position, Repetition, and Formal Expression. Parallelism, which plays such a part in Hebrew poetry, is also graphically portrayed.

Considerable space is given to the definition of the "Incommunicable Name." For *Jehovah* everywhere the word *Yahweh*, "the Becoming One," "He who Becometh," is used. Exception accordingly is taken to Prof. Haupt in maintaining that "The meaning of J H V H is uncertain"; though reference to the Oxford-Gesenius Hebrew Dictionary under this term may leave the impression that Prof. Haupt is not so far astray. Mr. Rotherham translates the Divine Name in Ex. iii. 14 as "I will become whatsoever I will-may-can-become"; that is "what I please," inasmuch as "the Divine resources are infinite, and God will please to become to His people only what is wisest and best."

The Hebrew Text chosen is the revised Massoretic Text edited by Dr. C. D. Ginsburg, which is probably the best recension of the Old Testament text now in hand. The translation attempts literally to reproduce the original, sometimes not very felicitously, as Gen. iii. 7, "tacked together fig-leaves"; Ps. cxvi. 15, "Costly in eyes of Yahweh is death for His men of lovingkindness"; Job xix. 25, 26, "But I know that my Redeemer liveth, And at the Last over my dust will He arise; And though after my skin is struck off this followeth, Yet apart from my flesh shall I see God." Yet the author is not always consistent in his rigid literalism, for the translation of Gen. i. 5, "so it was evening and it was morning, one day," to be exact, should be "day one." Footnotes are numerous, containing much valuable information, if of no high critical value. The page is broad and clear, though it could be wished the type were bolder, since the series appears to be intended for devotional rather than critical ends. The plan of the work is ingenious, however, and its study will result undoubtedly in a clearer meaning of the sacred text.

John Davis.

The Biblical Doctrine of Holiness. By Geo. L. Robinson, Ph.D., Professor of O. T. Literature and Exegesis, McCormick Theological Seminary. Chicago: Winona Publishing Co. 38 pages, 25 cts.

Dr. Robinson's book gives a valuable history of the gradual deepening of the spiritual sense in this word, as it is used by the sacred writers. He rejects, and we think rightly, the theory of Dillmann that the Hebrew word is derived from a Semitic root, meaning "brilliance," and accepts Delitzsch's opinion that it comes from a root meaning "separation."

Then, taking as his central thought the divine command, "Ye shall be holy, for I, Jehovah your God, am holy (Lev. xix. 2), he parallels this law with our Saviour's doctrine of perfection: "Be ye, therefore, perfect, even as your Father which is in heaven is perfect (St. Matt. v. 48). The author then shows how the Christian sense of personal sanctity developed from a conception of holiness which meant nothing more than a ritual consecration to deity, and religious uses. The writer's point of view being that of the "higher criticism," he is unable to see that a sacred writer can employ the word "holy" in the sense that a person or thing is separated from secular uses, while at the same time he could have in his mind a perfectly clear conception of the ethical sense of holiness. A Catholic standpoint would also have prevented his falling into the error which we find on page 32, where he attributes the monastic idea to a survival in the Christian mind of the primitive notion that "holiness" means separation from the world, as opposed to our Lord's teaching that it consists in personal communion with and likeness to God. No one, however, will take exception to his practical summary, which is that holiness means (*a*) unreserved devotion to God, which consecration implies; (*b*) victory over sin; (*c*) this holy life is the ideal which every Christian must strive to attain.

As a whole, the book is an excellent presentation of this doctrine. The writer's method of treatment is original, and his style interesting.

F. R. Sanford.

The Crises of the Christ. By G. Campbell Morgan, D.D. New York and Chicago: Fleming H. Revell Co. Price, $2.00 net.

In the introduction to this work the author disclaims any attempt at writing a life of Christ, because there are already so many books on this subject. But there are what Dr. Morgan calls "crises" in the Gospel story that afford new studies for every age and applications appropriate to the present day, which have not been sufficiently developed or wrought out by any of the biographies. This book is an attempt in that direction. The work commences with a review of the fall of man and the consequent need of Christ's coming as the Saviour. The three chapters devoted to this branch of the subject will repay the reader for a careful perusal of their contents. Dr. Morgan exhibits here as elsewhere a grasp of the Church's teaching on the fall of man, and in clear-cut sentences he deals with the question from the standpoint of an earnest believer in orthodox teaching. The Crises of our Lord's life are—The Birth, Baptism, Temptation, Transfiguration, Crucifixion, Resurrection, and Ascension. These are followed by what the writer calls Resultant—The Answer of Christ—Man Redeemed. It could hardly be expected that a book of 450 pages would do more than touch upon these weighty subjects. Dr. Morgan does not attempt to go into minute details but rather to suggest lines of thought to the student of theology, yet the chapters are not mere outlines. They are full of sound teaching and will well repay a careful reading. In these days of so-called religious speculation, when almost every new book on Biblical subjects begins and ends with scepticism and doubt, it is a great satisfaction to find a man of Dr. Morgan's prominence simply and fearlessly clinging to the teaching of the Church without the least thought of questioning the accepted dogmas of the Creed. This gives to the book before us a value which will be appreciated by those who desire to hold fast the form of sound words which constitute the Faith once delivered to the saints.

The author's style is simple, direct, and attractive, and these add to the interest in the book. It is an excellent example of the printer's art and is furnished with wide margins and full indices.

Joseph Rushton.

Some Thoughts on the Incarnation. With a Prefatory Letter to the Archbishop of Canterbury. By J. Armitage Robinson, D.D., Dean of Westminster. London, New York, and Bombay: Longmans, Green & Co., 1903.

These thoughts lead up to a consideration of the Virgin Birth—its reality and place in the mystery of the Incarnation. In fact the reader would not have been misled if the little book had been entitled "The Virgin Birth."

In his dedicatory letter to the Archbishop, Dr. Robinson deprecates any formal pronouncement on the subject such as has been asked for by some because of recent denials of the Virgin Birth. His reason for this position is that such a pronouncement would seem like an attempt to stifle a discussion that cannot be suppressed. His own book is an attempt to outline the method of approach which is needed in order to settle the minds of those who are disturbed.

He begins with an attempt to show how the Incarnation follows fittingly and naturally upon creation. Then he tries to make clear the suitableness of a Virgin Birth, in view of the nature and purpose of the Incarnation. He says: "I am not trying to prove that it must necessarily have been so, in order that the fatal link of hereditary sin might be broken: I feel no satisfaction in arguments of this kind. I am asking . . . whether it might fitly be so; whether such a miracle would be appropriate to such an occasion." Finally Dr. Robinson discusses the evidence of the Gospels for the *fact* of the Virgin Birth; and shows how serious are the problems raised by the supposition that it is not a fact.

The whole argument is brief, and in many respects more suggestive than complete, but we believe that the author has given a valuable apology for the truth enshrined in our Creeds, "Born of the Virgin Mary."

Francis J. Hall.

Any clergyman of the Church or candidate for Orders desiring a set of the books comprising "The American Series," to-wit: *Homiletical Fingerposts*, *A Missionary Horologue*, *Fermentation Farina*, and *The Pedigree of the Preacher*, will receive them free by return mail on addressing the Rev. Dr. J. Sanders Reed, Watertown, N. Y., and enclosing a penny stamp for postage of each in his letter of request.

The Family Fireside

UNAPPRECIATED.

The autumn tints are burnishing
  The myriad forest trees;
The garden flow'rs no longer fling
  Their fragrance on the breeze;
The pomp and splendor of the year
  Are changing to decay;
And summer suns no longer cheer
  The garniture of day.

Alas! we value not the hues
  Which deck the woodland wide;
Nor heed the flow'rs whose bloom profuse
  Glows bright on every side,
Until the changing season brings
  Destruction in its breath;
And all of beauty's garnishings
  Go down to dusty death!

And so of those who side by side
  Toil with us day by day,
Whose willing hands have been employed
  To help us on our way—
Not till the kindly face is gone
  Do we their worth approve,
And own how nobly they have done
  The proffered work of love.

J. R. Newell.

JOHN MACNEAL'S WORST ENEMY.

By I. McRoss.

"THERE, Nell, it's come at last!" John MacNeal banged his dinner pail upon the kitchen table, though it was only eight o'clock in the morning, and he did not usually come home until half-past six at night.

"Why, John! what has happened? Has the mill shut down, or is the supply of wool short?"

"Neither. I've quit."

"What do you mean?"

"What I say. Sheldon Darrow came into the spinning room this morning, as big and pompous as you please, but before he could open his lips I steps up to him and says: 'Oh, you needn't trouble yourself to discharge me; I always intended that when you stepped into your father's shoes, I'd shake the dust of Darrow's mills off mine.' So I puts on my hat, and off I walks."

"What did he say?"

"Oh, he was as smooth and soft as butter; tried to make me think he didn't intend to discharge me, but I knew better; he and I have been enemies ever since we were little fellows at school."

"What made you enemies?"

"Well," thoughtfully, "I guess it started the day that he missed a word in spelling; I remember it all so well, even the way our feet looked as we toed the crack in the floor; he wore fine kid shoes, while my feet were bare; but I spelled the word that he missed, and I couldn't keep from laughing when I went above him. Then, after school, he pitched into me."

"Because you got above him!"

"Of course! Though his excuse was that I acted mean about it. He was large for his age—is yet, you know—while I was always small, and of course he gave me a licking.

"I don't remember that we ever had another regular pitched battle, though we were always quarreling, until we were each of us about sixteen. His father had given him a driving horse—a handsome thoroughbred, and my father had, at that time, an old roan that had been a famous race-horse, and could even then trot pretty lively for a few rods.

"One day Sheldon was out driving with his dandy rig, and I drove up behind him. Just for fun I told him to give me the right o' way. He touched his whip to his horse, and turned out enough to let me by, if I could. I put the whip to Old Roan, and we were in for a race. My! how Old Roan's feet did fly! He kept creeping by, creeping by, until Sheldon could look into Old Roan's eye, then into mine; then the old horse's age began to tell on him, and I could see that we were going to lose the race, so I reined in, as if I was going to run into Sheld wheel. He sang out, 'Take care!' and held up his horse, while I whipped by just as easy.

Then he was mad; called me a cheat and said I was always mean. I wouldn't stand that, so we out of our buggies and had another tussle. He licked me again—the big hulk! and I haven't forgotten it any more than he has. Catch me working for him!"

"But, John, what will you do? You have never done any work except in the spinning-room in Darrow's mills." Nell MacNeal took Bonnie, the baby, from the cradle and held her close, as if to shield her from coming danger.

"Don't be afraid, Nell, I guess I can support you and Bonnie and Ned without having to knuckle to Sheldon Darrow. If worse comes to worst, there's something in the bank that's good for a rainy day. Put Bonnie's little cloak and hood on her now, and I'll take her out; it's a long time since I had a holiday."

It proved harder to get work, however, than John had expected; the little town was almost wholly composed of mill-workmen and their families, and they hired no work done. Day after day he walked the streets in a vain search for work, and by the time Bonnie could walk, the little hoard in the bank had been drawn upon many times, and before her second summer had been passed there were no savings left, and all the days were "rainy."

Then Ned, the eight-year-old boy, had a long illness, and they were forced to go into debt so deeply that none of the merchants would trust them longer. As hardships multiplied, John's hatred of Sheldon Darrow increased, a hatred that was not shared by his little daughter, Bonnie, who embraced every chance that came to her to run away to the "big house," as she called Sheldon Darrow's home.

One evening when John was returning from a fruitless search for work, he saw Bonnie upon Sheldon Darrow's beautiful lawn. He was picking flowers for her and she had her arms and apron full, and was chattering gaily with him.

"Bonnie! Bonnie MacNeal!" John called angrily, "come here this minute!"

She ran, obediently, to her father, but not until she had lifted her little face to Sheldon's for a kiss.

"See, papa, pitty f'owers, dood man div 'em to Bonnie."

"He's a bad, bad man, Bonnie!" And John snatched the flowers, threw them into the street, and took Bonnie into his arms, so forcibly, that she shrieked with fright.

After this they watched her more carefully, but sometimes she would slip over there, and always returned with her arms full of flowers, and prattling about the "Dood man."

That winter times were harder than ever before, for John MacNeal and his family. Bonnie could not go out of doors—her clothes were too thin, and Ned could not go to school for want of clothes.

Once Nell had ventured to suggest that John should try to get employment in the mill, and he had answered angrily:

"Never! I'd rather starve than be beholden to Sheldon Darrow for a crust of bread!"

"It will not be a gift, if you earn it, John."

"I wouldn't take money from him, not even as wages; he wouldn't hire me anyhow, we're enemies, and always have been."

"They are so short of hands that they're advertising for them," persisted Nell.

"He won't get me by advertising, or any other dodge."

And not even when want entered his door, and they suffered from hunger and cold, would he go to Sheldon Darrow and ask for the work he had thrown away.

"If I don't get work to-day, I'm going to ask the town for help," John told his wife one morning before he started out.

"John MacNeal! would you rather ask the town for help than Sheldon Darrow for work?"

"Yes, a thousand times rather!" He went out slamming the door after him; in a moment he stepped back with a large bundle in his hands.

"See, Nell; this was on the doorstep and it is addressed to Bonnie MacNeal. What can it be?"

They took off the wrapper and found a warm, red cloak,

hood, mittens, shoes, stockings and underwear, and pinned to the mittens, a ten-dollar bill, but no clue to the giver.

"You won't have to ask the town for help to-day!" exclaimed Nell, with thankful tears.

"Nor Sheldon Darrow, either!" John added. "Dress Bonnie up in the fine clothes. I'll take her with me, and we'll go by Sheldon Darrow's and let him see her. I don't want him to suspect that we are so hard up."

In a few days another bundle was left upon John's doorstep. This time there were clothes for Ned, and another bill pinned upon his cap.

"Now it's your turn to let Sheldon see you," were John's first words; but Nell's were:

"I wish I knew who it is that is so good to us."

That wish was repeated many times that winter, for many bundles were left upon John's doorstep, and though he and Nell watched they could never catch a glimpse of the friend who left them.

Toward spring Bonnie was taken ill, and even while they were talking about sending for the doctor, he came.

"I don't know when I can pay you, doctor, but Bonnie must have medicine or she will die." John choked over the first trouble that had brought a lump to his throat.

"I was paid before I came," said the doctor, as he seated himself by Bonnie's bed.

"Who paid you, doctor?"

"The one who sent me."

"Yes; but who? Oh, tell us, Doctor," pleaded Nell. "Someone has been so good to us all winter. We would have starved if it had not been for his kindness; it must be the same one who sent you."

"Tell us, Doctor, and let us have the chance to say we are grateful," John urged with unwonted eagerness.

"I promised not to tell; but I did not say that you shouldn't guess for yourselves, and I think you ought to know," the doctor hinted.

"We can't guess. Who would be likely to do so much for us?" John asked.

"In a case of this kind think of the most *un*-likely person," suggested the doctor.

"Sheldon Darrow's the most unlikely to do me a good turn, and I don't want him to, either." The angry light that the mention of Sheldon Darrow's name always brought, came into John's eyes.

"Now we will attend to little Bonnie." The doctor quietly proceeded, taking the small, hot hand in his.

"Not Sheldon Darrow! The worst enemy I ever had in my life! Don't tell me that I'm indebted to him for food, clothing, and the necessities that have kept us alive this winter!"

"No, he is not your worst enemy!" thundered the doctor. "You are your own worst enemy. A man who cannot let go of his little boyhood quarrels, but must carry them, and coddle them all through life, will never find a worse enemy than himself!"

"But Sheldon—" John was panting with excitement, and the doctor interrupted him:

"Sheldon has put all those little boyish tiffs behind him, why cannot you, too? Moreover, he loves your little Bonnie as if she were his own, and he would do a great deal for her if you would let him."

John covered his face with his hands and groaned:

"Indebted to him for so much!"

"You are indebted to him only for fair treatment and common courtesy," insisted the doctor.

Nell laid her hand upon John's arm.

"Won't you go and see him?" she pleaded.

He shook off her hand and left the room; then the outer door slammed. An hour later she saw him coming with Sheldon Darrow, and one look into their faces told that there was no enmity between them.

PHILLIPS BROOKS once said: "Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking and the deeds that he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do because he is a child of God."

EVERY duty we omit obscures some truth we should have known.—*Ruskin.*

TO REMOVE STAINS FROM TABLE LINEN.

MANY handsome tablecloths and nice napkins and doilies are ruined by careless laundresses who do not attempt to take out the stains, and the careful housekeeper removes all the stains from the linen before sending the pieces to the wash. It is a very good plan to do this as soon as the cloth is removed from the table, when it may be dried and put aside until ready to wash. For fresh tea and coffee stains use boiling water. Place the linen over a basin and pour the water from the teakettle over the stain. Old tea or coffee stains must be soaked in cold water first. then have the boiling water poured through until the stain disappears. When tea stains have become set in the fabric, they will usually disappear if first rubbed with the yolk of an egg, then with glycerine, and then washed in warm suds. For wine stains, sprinkle well with salt, moisten with boiling water, and then pour boiling water through until the stain disappears. Grass stains may be removed by rubbing with lard and then washing in alcohol, and sometimes the stains may be removed from the linen by boiling the stained article in salted buttermilk. For ironmould stains use salts of lemon, or wet the spot with lemon-juice, sprinkle it with salt, and lay it in the sun. If the stain proves obstinate try chlorinated soda, which will not injure white goods, but is fatal to colors. If a mildew stain is found upon the linen, make a soft paste of equal parts chalk and common soap, wet the stained portions with the paste and place in the sun. After stains are removed, to keep table linen at its best, soak in cold water over night, and the next morning wash the pieces through a strong pearline suds, then put in a light suds and bring slowly to a boil. If the tablecloths and napkins are starched just a trifle, they will iron easier and keep clean much longer, and in most instances a light stiffening improves the linen, and the appearance of a pretty daintily set table depends largely on the quality and laundering of the table linen.

A. M. H.

HOUSEHOLD HINTS.

LINEN may be made beautifully white by the use of a little refined borax in the water instead of using a washing fluid.

PLASTER OF PARIS FIGURES and busts are apt to become soiled and discolored. The best way to clean them is to make a strong solution of saleratus in water, stand the figures in it, and throw the water over them. Places badly soiled may be rubbed with a soft cloth. Rinse in clean saleratus water and let them dry without wiping.

TABLECLOTHS generally wear out first in the folds. It is true that these are not always made in the same place, even by the same laundress, but they generally are, and there is invariably one in the centre. By cutting off a few inches from one end and one side, all the folds will be altered, thus giving the cloth a fresh start.

TO CLEAN LEATHER CHAIRS wash the leather with warm water to which add a teaspoonful of good vinegar, using an absolutely new, clean sponge; rub dry with a soft chamois leather. Prepare the whites of two or three eggs with two or three teaspoonfuls of turpentine in a basin, whisk well and rub well into the dry leather with a piece of clean flannel, then dry off with clean linen. Do not use old soiled rags for this purpose.

POLISHING GLASS. The glass should be thoroughly washed in soapsuds, which will effectually remove all grease, then dried with a clean cloth and dipped in a box of sawdust, and polished with a clean, dry chamois leather. The effect will be fairy-like. Half the beauty of a dinner table is in the lustre of the glass. When a table has been laid without glass, if graced with the rarest flowers it is comparatively dull and flat.

A WOMAN who adores onions and says she would eat them anyhow because of their salutary effect on her complexion, avers that the scent can be entirely removed, no matter how they have been served, if you drink a cup of black coffee immediately after eating them. She says, also, that a clove or wintergreen cream will remove the smell of wine from the breath, and that she uses a gargle of camphor and myrrh if she gets the idea that her breath is the least bit tainted.

SILK SCARFS, sashes, ribbons, gloves, in fact any article that is too delicate to be washed with soap and water, can be cleaned with gasoline. Put the white or light-colored articles in first, and rub lightly until they are clean. Put more gasoline in another vessel and rinse well; then hang them out until the disagreeable odor has disappeared. Smooth each article out on the ironing board, cover with a damp cloth, and iron. The iron should not be very hot, as it will make the silk stiff like paper. If you will set the gasoline aside several hours the dirt will settle to the bottom, and the gasoline can be poured off and used again.

ONE OF THE most delightful offerings in the fruit shops is the pineapple which is of immense size, with a large, beautiful top. A suggestion for serving this dainty of the tropics and for showing the peculiar beauty of the fruit *au* natural, while at the same time giving a touch of art to the taste, is to scoop the edible part of the pineapple out of the rind. This is then frozen and replaced, and the long, sword-leaved top, which has been carefully cut off, is fitted on again, and with the addition of a few leaves or soft greens at the base, it is ready for the table and is served between courses as a punch would be.

Church Kalendar.

Oct. 1—Thursday.
" 2—Friday. Fast.
" 4—Seventeenth Sunday after Trinity.
" 9—Friday. Fast.
" 11—Eighteenth Sunday after Trinity.
" 16—Friday. Fast.
" 18—St. Luke, Evangelist. Nineteenth Sunday after Trinity.
" 23—Friday. Fast.
" 25—Twentieth Sunday after Trinity.
" 28—Wednesday. SS. Simon and Jude.
" 30—Friday. Fast.

KALENDAR OF COMING EVENTS.

Oct. 20—Pan-American Conference of Bishops, Washington.
" 27-29—Missionary Council, Washington.
Nov. 3—Church Congress, Pittsburgh.
" 11—Dioc. Conv., Albany, Michigan City.
" 12—Dioc. Conv., Michigan.
" 18—Dioc. Conv., New Hampshire, Honolulu.
Dec. 1—Dioc. Synod, Springfield.

Personal Mention.

The Rev. Roger Anderson is now curate at St. John's Church, Roxbury, Mass.

The Rev. T. Percival Bate, missionary at York and Harvard, Neb., has been called to the rectorship of St. Thomas', Falls City, Neb., but has decided to remain in his present charge.

The address of the Rev. Alden L. Bennett is 102 S. Arlington Ave., East Orange, N. J.

The address of the Rev. Chas. A. Brewster is changed from Eaglesmere, Pa., to Orange City, Volusia Co., Florida, where he expects to take charge of St. Barnabas' Church, De Land, and St. Timothy's, Orange City, for the next eight months.

The Rev. T. J. Brookes has resigned his work at El Reno, Okla.

The Rev. A. Carswell has accepted a call of St. John's Church, Randolph, and Grace Church, Randolph Centre, Vt.

The Rev. Alex. Corbitt has been appointed missionary at Grand Rapids, Wis., Diocese of Fond du Lac.

The Rev. Daniel Davies, late of Alberton, P. E. I., has accepted the post of missionary at Ashland and Marsardis, Maine.

The address of the Rev. George Washington Eccles is changed from Bayside to Bowne Ave. and Amity St., Flushing, L. I., N. Y.

The Rev. Evan J. Evans of Beloit has accepted the rectorship of Emmanuel Church, Lancaster, Wis., and began work there on Oct. 1st.

The Rev. George A. Harvey of St. George's Church, Pittsburgh, has accepted the rectorship of Grace Church, Ridgway, Pa., and will enter upon his new field of labor about the middle of October.

The address of the Rev. C. E. Haupt is changed from St. Paul to 1814 Hawthorne Ave., Minneapolis, Minn.

The Rev. W. J. Harris, D.D., is now in charge at White River Junction and Wilder, Vt.

The Rev. George Hirst has accepted an election to St. John's Church ,Wausau, Wis.

The Rev. C. M. Hitchcock has resigned his work at Bayfield, Wis., and accepted an appointment in the Missionary District of Olympia.

The Rev. F. R. Holeman requests that all mail be addressed to him at White Spring, Fla.

The address of the Rev. T. C. Hudson is changed from New Paynesville, Minn., to 423 10th St., Fargo, N. D., for the winter.

The address of the Rev. Robt. F. Innes is Wynnewood, Pa.

The address of the Rev. Henry Scott Jefferys is No. 6, Ryo Gaku. In Clio, Sendai, Northeast Japan.

The Rev. William H. Jepson has resigned the rectorship of St. James' Church, Poquetanuck, and will become rector of Christ Church, Redding Ridge, and Emmanuel Church, Weston, Conn., on Oct. 15th.

The Rev. E. DeS. Juny of Pittsburgh has accepted a call to St. Peter's Church, Delaware, Ohio, where he held his first service on Oct. 4th.

The Rev. H. A. Marcon has accepted an appointment as missionary at Medford and Marshfield, Wis., Diocese of Fond du Lac.

The Rev. F. A. McElwain has resigned his work at Monett and Neosho to accept temporary charge of St. Paul's Church, Kansas City, Mo.

The Rev. G. Wharton McMullin, priest in charge of the Cathedral mission of St. Joseph at Queens, L. I., has recalled his resignation tendered the committee two weeks ago. Last Easter this mission was freed from debt and shortly after consecrated. The congregation desire him to remain, which he has consented to do.

The Rev. Howard Mears, rector of St. Philip's Church, Cincinnati, Ohio, has gone to the Southport Apartments, Northside, for the winter.

The Rev. R. S. Nichols of Lancaster has declined a call to St. John's Church, Marietta, Pa.

The address of the Rev. Luther Pardee is changed to 150 Pine St., Chicago, Ill.

The Rev. P. B. Peabody should be addressed at Sundance, Wyoming.

The address of the Rev. J. J. P. Perry is changed from Brunswick, Ga., to 230 Stratford Road, Prospect Park South, Brooklyn, N. Y.

The Rev. Oliver H. Raftery of Portland, Conn., has received a call to St. John's Church, Northampton, Mass.

The Rev. F. F. Reese of Macon, Ga., has received a call to Christ Church, Nashville, Tenn.

The Rev. Charles M. B. Ryan has been placed in charge of St. John's Church, Hiawatha, Kan.

The Rev. F. R. Sanford has resigned Grace Church, New Haven, and accepted charge of the missions in the town of Lyme, with P. O. address at Black Hall, Conn.

The Rev. Charles Scadding sailed for England Oct. 3d, to fill a three months' engagement as deputation lecturer for the S. P. G. The subject of the lecture is "The Church in America and Her Missionary Work," illustrated by characteristic missionary lantern slides. Address, care S. P. G., 19 Delahay St., London, S. W., England.

The Rev. L. T. Schofield has resigned St. Mary's Church, Northfield, Vt.

The Rev. A. W. Stone has resigned the rectorship of St. Peter's Church, Lyndonville, Vt.

The address of the Rev. C. A. Thomas is changed from Circleville to Gallipolis, Ohio.

The Rev. F. B. Ticknor has resigned the rectorship of St. Mary's Church, Columbus, Ga.

The address of the Rev. Stuart L. Tyson is Chestnut St., Englewood, N. J.

The Rt. Rev. Dr. Worthington, Bishop of Nebraska, will return from Europe in time to attend the Missionary Council, after which he will go to his Diocese and remain the time his physician considers it safe for him to do so. His address for the winter will be Hotel Manhattan, New York City.

ORDINATIONS.

Deacons.

Boise.—On Sunday, Sept. 27th, at St. Michael's Cathedral, Boise, by the Bishop of the District, Mr. H. N. Palmer. Mr. Palmer, who comes from South Carolina, is a graduate of Sewanee, and will take work at St. Anthony, Idaho.

Milwaukee.—On Sept. 30, the morrow of Michaelmas, also Feast of St. Jerome, at St. Andrew's Church, Milwaukee, Messrs. Carl Ferdinand Ruge, B.D., and Francis Keicher were made deacons by the Bishop of Milwaukee. Mr. Ruge was formerly a minister of the Lutheran denomination. He now becomes an assistant at the Church of the Messiah, Glens Falls, N. Y. Mr. Keicher enters the permanent diaconate only, under the restrictive canon. He becomes an assistant in St. Andrew's parish, under the Rev. Geo. F. Burroughs.

The candidates were presented by the rector of St. Andrew's, and the sermon was preached by the Rev. Rudolph Keicher of Hartland, Wis., brother of one of the ordinands. The Rev. Mr. Sanborn of the Cathedral and the Rev. C. H. H. Bloor of Cape Nome, Alaska, were present and assisting.

Priests.

Kansas.—The Rt. Rev. Frank R. Millspaugh, D.D., ordained to the Priesthood in Grace Cathedral, Topeka, on Oct. 4th, the 17th Sunday after Trinity, the Rev. Edgar A. Sherrod, now rector of St. Andrew's, Ft. Scott, Kansas.

Ohio.—On Sunday, Sept. 27, at Christ Church, Warren, by the Bishop of the Diocese, the Rev. Charles Clynch Bubb was ordained to the Order of Priesthood. The sermon was preached by the Rev. A. A. Abbott, Archdeacon of the Diocese, the candidate was presented by the Rev. Abner L. Frazer, Jr., of Youngstown, and the following other clergy joined in the laying on of hands: Rev. Henry E. Cook, rector of the parish, and Rev. Louis E. Daniels of Toledo. Rev. Mr. Bubb has entered upon his duties at the Cathedral in Cleveland as the Bishop's Secretary, and will be the rector in charge at St. Mary's parish, and the mission of the Atonement.

Springfield.—On Sunday, Oct. 4th, in St. Paul's Church, Springfield, the Rev. Dr. George Peabody Hoster was advanced to the Priesthood, by the Bishop of the Diocese. The Ven. Archdeacon De Rosset presented the candidate, and preached the sermon, and the Rev. M. W. Ross acted as the Bishop's chaplain and united in the laying on of hands.

The Rev. Dr. Hoster was formerly a Baptist minister, and held important positions while serving in that body. He is now the rector of St. John's Church, Centralia, an important city in southern Illinois.

DIED.

Burton.—Entered into life eternal, Sept. 17, 1903, Rev. John Henry Burton, aged 59 years, rector of St. Mary's Church, Warwick, and St. Mark's, Honeybrook, Pa.

De Peyster.—At Johnstown, N. Y., Thursday, Oct. 1st, Beekman de Peyster, son of the late James de Peyster, of New York City.

Nowland.—Entered into the rest of Paradise, Sept. 23, 1903, at her home at Ashland, Maine, Helen A. Nowland, wife of the late Adjt. James Nowland, aged 75 years. She was a devoted mother and loyal and earnest communicant of the Church.

Pollard.—At St. Agnes' Hospital, Raleigh, N. C., Sept. 14, 1903, after a long sickness, Mrs. Julia Evans Pollard, wife of Rev. J. H. M. Pollard, Archdeacon of North Carolina for work among Colored People.

"In the communion of the Catholic Church."

MEMORIAL.

Rev. Henry R. Percival, S.T.D.

A minute voted at the meeting of the N. Y. Catholic Club on the feast of St. Michael and All Angels.

With unfeigned sorrow at the news of the taking away of the Rev. Henry R. Percival, S.T.D., while he was yet only in the middle years of earthly life, the New York Catholic Club feel it both a privilege and a duty to put upon record their sense of the great loss sustained by the Church in this country through his death.

By those who knew him not personally, Dr. Percival was honored and admired for his great learning, his fearless teaching of the whole Catholic Faith, his readiness to champion with a pen well skilled in controversy every good cause in need of such championship; while to those who were privileged to count him among their friends, he was most lovable for his unaffected piety, his genial nature, his ready wit, his unselfish spirit, and his patient endurance of years of ill health.

Full of the deepest devotion to duty, he was ceaseless in his efforts to further the Catholic movement in the Church. To such as resorted to him for counsel and advice in difficult questions, he was ever accessible and most courteous, tirelessly endeavoring with his large learning and experience to solve their problems; while his generous nature was always going out in kindly manifestations of sympathy for and appreciation of good work done by his fellow priests.

With hearty thanks to God for the good example of this His servant, we pray, "Let light

perpetual shine upon him, and may he rest in peace.

(For the Club) JOHN S. MILLER,
RANDALL C. HALL, D.D.,
ARTHUR RITCHIE.

REV. HENRY R. PERCIVAL, D.D.

At a meeting of the vestry of St. Elisabeth's Church, Philadelphia, on Oct. 4th, 1903, the following minute was adopted:

It having pleased God to take to Himself HENRY ROBERT PERCIVAL, Priest and Doctor of Divinity, who was the founder and first rector of this parish of St. Elisabeth, Philadelphia, we the vestry thereof desire to place on record our deep sense of loss at his departure and our heartfelt gratitude for his many acts of loving beneficence shewn to this parish.

It was due entirely to his suggestion and persistent efforts that missionary work was inaugurated in this part of the city; and it was under his supervision that the parish was organized and its early life and work directed. Had it not been for his generous gifts the work would never have been begun, and we should have been deprived of the many blessings which have come to us through the ministrations of this church. The church building itself, which is recognized as one of the special architectural features of this section of the city, and which is so dear to us all, is a monument of his artistic knowledge and skill. And his many benefactions bear witness to the deep and constant interest he ever felt in our spiritual welfare even up to the last days of his life. It will always be a special glory of the parish that it had the honor of having for its founder and first rector a man who will ever be regarded as one of the most devout and learned priests of the American Church. And as we lift up our thanksgivings for the spiritual blessings vouchsafed to this congregation, we shall not forget him who was the chief instrument through whom they came. "Remember him, our God, concerning this, and wipe not out his good deeds that he hath done for the house of God and for the offices thereof."

Be it therefore Resolved, That his name be remembered in perpetuity at the offering of the Holy Sacrifice on the fourteenth day of each month in the chapel of the Visitation within this church.

Attest: THEODORE M. CARR,
Secretary of the Vestry.

ELIZABETH C. LA FONTAINE.

(Written for the Associates and Members of the Guild of the Holy Cross.)

One of our Associates has been called upon to meet a great sorrow in the death of her only sister (cause, heart failure), who was found sweetly sleeping in her bed—the last, long sleep—with Bible and Prayer Book by her side. She had died peacefully and quietly, and on her calm brow rested the everlasting peace that passeth all understanding.

ELIZABETH C. LA FONTAINE, a member of the New York Art Club, was one of those of whom it may be said, "She was in the world but not of it." Although the loved the fine music of the Opera, yet she loved still more the heavenly joy of the Early Communion, where each Sunday she gathered strength for the battle with life, which must be fought during the week.

Returning with her sister from abroad, in 1878, she entered Cooper Union as an art student. After receiving her diploma she opened a studio and maintained herself by her brush. There are many vicissitudes in an artist's life, but she met all bravely, believing that God would never fail her. When order came for a picture she was over-generous with her gifts to others.

It was my privilege to read a number of her last letters to her sister, and they breathe such trust and faith in every line that it is refreshing in these days of faithless discontent.

Just before her death, or transition to her real Home, she had received an order for the portrait of a New York Judge, but, of course, it was not completed.

Her last letter to her sister, written at Easter, says that the Lent of 1903 was the happiest of her life, and then a few days after she entered into her rest, on April 20th.

Her death was a great affliction to a large circle of friends and relatives, and many were the mourners among her classmates and mission scholars.

The sympathies of the Guild will certainly go out to our associate.

CAROLINE F. LITTLE.

WANTED.

POSITIONS OFFERED.

HELP WANTED.—A good home in a small family for a young lady of refinement, who is willing to help a mother with her household duties and care of children. State age, references, ability, and salary expected. Address 1312 Church St., Evanston, Ill.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER.—English trained, thoroughly qualified and experienced, desires position. Fine player and successful choir trainer; earnest worker, Churchman, and Communicant; single, aged 30. Accustomed to large organ and choir, good musical services, cantatas, recitals, etc. Highly recommended; first-class testimonials. Good organ and salary essential. Address "ORGANIST," care of Ernest Leigh, Cooperstown, New York.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

CHOIR EXCHANGE.—Cathedral-trained English organists will arrive September and October, and will be available for positions—$500 to $1,000. For testimonials and photographs write the JOHN E. WEBSTER CO., 5 East 14th Street, New York.

RETREATS.

BOSTON.—The annual Retreat for clergy at the Mission House of the Society of St. John Evangelist, Boston, will be held Oct. 12-16. Offertory for expenses. Application to be made to the FATHER SUPERIOR, 33 Bowdoin St., Boston, Mass.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

APPEALS.

The missionary at Alliance, Neb., is trying to pay for a house, which will be a home in the midst of eight scattered missions. Will every woman who reads this, send him an apron, for a sale which he is getting up for that purpose? Any kind will do, and should be sent within a month.

(Rev.) G. BERNARD CLARKE.
Alliance, Neb.

A clergyman earnestly appeals to the stewards of God's bounties in behalf of a worthy unmarried layman, whom he has known for many years. He has always been an esteemed member and earnest worker in the Church, and acceptably served for years as a licensed lay reader under Bishop Starkey. Through long sickness in his family he incurred a debt that bears high interest, and through injury in an accident he is unable to earn his former income and pay this debt.

Will not those blessed with means count it a privilege to set this brother on his feet again? Any further information will be gladly given.

Bishop Scarborough kindly writes me, "You may refer to me in any appeal you make, and I will gladly endorse you," and enclosed a contribution of $10. BENJAMIN R. PHELPS,
Assistant at Riverside (N. J.) and vicinity.

ACKNOWLEDGEMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts to the College Building Fund: A Member of "The Churchman's Club," Baltimore, $10; Mrs. Julia A. Lum, $10.

Contributions from givers in the United States, $13,534.76. Contributions in the field from Chinese givers, $6,454.95. Amount needed to complete the fund, $5,010.29.

THE CHURCH LITERATURE PROPAGANDA.

Previously acknowledged, $57.13; Rev. M. M. Moore, Santa Barbara, Cal., $2.00; Geo. Maclagan, Passaic, N. J., $5.00; Miss E. M. Wolcott, Brooklyn, N. Y., $1.00; Samuel Smyth, Bristol, Ind., $1.00; A Friend, Charleston, S. C., $2.00; Miss F. M. Wade, Batavia, Ill., $1.00; Frank H. Rudd, Cleveland, Ohio, $5.00; Rev. Louis B. Howell, Boonton, N. J., $2.00; total, $76.13.

BOOKS RECEIVED.

HINDS & NOBLE. New York.

The Best American Orations of To-day. Compiled by Harriet Blackstone, compiler of *New Pieces that Will Take Prizes in Prize Speaking Contests.* Price, $1.25.

FLEMING H. REVELL CO. Chicago.

The Bondage of Ballinger. By Roswell Field.

THE AMERICAN TRACT SOCIETY. New York.

Not for Crown or Sceptre. By D. Alcock, author of *The Spanish Brothers,* etc. Price, $1.50.

EDWIN S. GORHAM. New York.

Famous Hymns, and their Authors. By Francis Arthur Jones. With Portraits and Facsimiles. Second edition. Price, $1.50 net.

Via Domini. Sermons for Christian Seasons. By J. H. Bernard, D.D., Fellow of Trinity College, Dublin, and Archbishop King's Lecturer in Divinity, Treasurer of St. Patrick's Cathedral, Dublin. Price, $1.20 net.

The Present Problems of New Testament Study. By William Bancroft Hill, Professor of Biblical Literature in Vassar College. Price, 50 cents net.

Behold the Lamb of God! A Series of Discourses tracing through Scripture the Evolution and Coronation of the Lamb. By Rutherford Waddell, M.A., D.D., Dunedin, New Zealand. Price, $1.25 net.

HOUGHTON, MIFFLIN & CO. Boston.

Ultimate Conceptions of Faith. By George A. Gordon, minister of the Old South Church, Boston. Price, $1.30 net.

Rebecca of Sunnybrook Farm. By Kate Douglas Wiggin, author of *The Bird's Christmas Carol, Timothy's Quest,* etc. Price, $1.25.

Conquering Success, or Life in Earnest. By Wm. Matthews, LL.D., author of *Getting on in the World, Oratory and Orators,* etc., etc. Price, $1.50 net.

GINN & CO. Boston.

The Odes and Epodes of Horace. Edited, with Introduction and Notes, by Clement L. Smith, Pope Professor of Latin in Harvard University. College Series, second edition. Price, $1.50.

Cicero's Tusculan Disputations, Book I., and the Dream of Scipio. Edited, with Introduction and Notes by Frank Ernest Rockwood, Professor of Latin in Bucknell University. College Series of Latin Authors.

Insect Folk. By Margaret Warner Morley, author of *Seed-Babies, Little Wanderers,* etc. Illustrated.

Ways of the Six-Footed. By Anna Botsford Comstock, B. S., Lecturer in Cornell University Extension. Illustrated.

Mechanics and Molecular Physics and Heat. A Twelve Weeks' College Course. By Robert A. Millikan, Ph.D., Assistant Prof. of Physics in the University of Chicago.

THE HOBART CO. New York.

An Apache Princess...A Tale of the Indian Frontier. By Gen. Chas. King, author of *A Daughter of the Sioux, Fort Wayne, An Army Wife,* etc., etc. Illustrations by Frederic Remington and Edwin W. Deming.

DOUBLEDAY, PAGE & CO. New York.

The One Woman. A Story of Modern Utopia. By Thomas Dixon, Jr., author of *The Leopard's Spots.* Illustrated by B. West Clinedinst. Price, $1.50.

LITTLE, BROWN & CO. Boston.

The Giant's Ruby, and Other Fairy Tales. By Mabel Fuller Blodgett, author of *At the Queen's Mercy, In Poppy Land,* etc. With Illustrations and Decorations from Drawings by Katherine Pyle. Price, $1.25 net.

Ursula's Freshman. By Anna Chapin Ray, author of *Teddy, Her Book; Phoebe, Her Profession,* etc. Illustrated by Harriet R. Richards. Price, $1.20 net.

Blake Redding. A Boy of To-day. By Natalie Rice Clark, author of *The Green Garnet,* etc. Illustrated by A. P. Button. Price, $1.00 net.

The Golden Windows. A Book of Fables for Old and Young. By Laura E. Richards, author of *Captain January,* etc. Price, $1.50.

THOMAS Y. CROWELL & CO. New York.

Things Fundamental. A Course of Thirteen Discourses in Modern Apologetics. By Charles Edw. Jefferson, Pastor of Broadway Tabernacle, New York. Price, $1.50 net.

Romances of Colonial Days. By Geraldine Brooks, author of *Dames and Daughters of Colonial Days,* and *Dames and Daughters of Young Republic.* Illustrated. Price, $1.25 net.

The Warriors. By Anna R. Brown Lindsay, author of *What is Worth While,* etc. *Price,* $1.00 net.

The Young Man entering Business. By Orison Swett Marden, author of *Pushing to the Front, Talks with Great Workers,* etc. Price, $1.25 net.

Little Books of Poet's Parleys. Being a set of conversations between sundry pairs of Poets assenting, or, anon dissenting in conveying to one another their Minds on various Subjects. Selected and Arranged in Dialogue Form by Charlotte Porter and Helen A. Clarke, and accompanied with Designs by Marion L. Peabody. Price, 75 cents net.

How the Two Ends Met. A Story of our Square. By Mary F. Leonard. Price, 60 cents net.

Fairy Legends of the French Provinces. Translated by Mrs. M. Cary. Fully illustrated. Price, 60 cents.

Bible Stories for Young People. By Sarah E. Dawes. Fully illustrated. Price, 60 cents.

Æsop's Fables. Based on the Texts of L'Estrange and Croxall. Edited by J. Walker McSpadden. Fully illustrated. Price, 60 cents.

Jim Crow's Language Lessons; and Other Stories of Birds and Animals. By Julia Darrow Cowles. Price, 50 cents net.

Twilight Tales Told to Tiny Tots. By Anita D. Rosecrans. Price, 50 cents net.

The Truth About Santa Claus. By Charlotte M. Vaile, author of *Two and One.* Price, 40 cents net.

The Cross Builders. By T. Calvin McClelland, author of *Verba Crucis.* Price, 50 cents net.

The Mislaid Uncle. By Evelyn Raymond, author of *Daisies and Digglesses.* Price, 60 cents net.

The Little Forresters. A Story of Field and Woods. By Clarence Hawkes, author of *Master Frisky.* Price, 60 cents net.

Sheba. By Anna Chapin Ray, author of *Playground Toni.* Price, 60 cents net.

What is Worth While Series:

The Face of the Master. By J. R. Miller, D.D., author of *Upper Currents,* etc. Price, 30 cents net.

The New Ethics. By Wm. DeWitt Hyd President of Bowdoin College. 30 cents net.

A Sailor Apostle. By Frank T. Bullen, author of *The Cruise of the Cachalot.* Price 30 cents net.

Meditations. A Calendar of Thoughts from the Abbé Joseph Roux. Translated by Isabel F. Hapgood. Edited by J. Walker McSpadden. Price, 30 cents net.

The Poet's Vision of Man. By John Walker Powell, Jr. Price, 30 cents net.

Mary of Bethany. A Talk to Christian Young Women. By J. R. Miller, D.D., author of *Silent Times,* etc. Price, 30 cents net.

How to be Self-Supporting at College. By James Melvin Lee. Price, 30 cents net.

THE MACMILLAN CO. New York. (Through A. C. McClurg & Co.)

South Carolina as a Royal Province, 1719-1776. By W. Roy Smith, Ph.D., Associate in History in Bryn Mawr College. Price, $2.50.

The Care of a House. A volume of Suggestions to Householders, Housekeepers, Landlords, Tenants, Trustees, and Others, for the economical and efficient care of Dwelling-Houses. By T. M. Clark, Fellow of the American Institute of Architects. With Illustrations. Price, $1.50.

FREDERICK A. STOKES CO. New York.

Rips and Raps. By L. de V. Matthewman, author of *Crankisms.* Pictures by T. Fleming.

PAUL ELDER & CO. San Francisco.

A Book of Nature. By Johnny Jones. Spelling by his mother.

PAMPHLETS.

Bishop Randolph's Address to the Eleventh Annual Council of the Diocese of Southern Virginia.

The Great Apostacy of the Twentieth Century. By Thos. Scott Bacon.

My Parish Note-Book. Compiled by the Rev. Wm. J. Miller, A.M. Published by Thomas Whittaker, New York. Price, 10 cents.

Guide to Washington. From Passenger Department, Baltimore & Ohio Railroad.

The Church at Work

ARIZONA.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

Death of J. F. Blandy.

ON SEPT. 17TH, there died at Prescott, Arizona, Mr. J. F. Blandy, who for many years had been warden of the congregation of the church in that town. He was born at Newark, Del., April 24th, 1833, and was a graduate of the School of Mines at Freiberg, Germany. He was frequently employed by the United States and Territorial Governments in the compilation of mineralogical statistics, and was considered one of the best mining authorities in the country. As a Churchman, he was a devoted member of the different congregations with which he was connected. He was largely instrumental in the erection of church buildings at Germantown, Penn., Houghton, Mich., Merchantville, N. J., and Prescott, Ariz. He was a man of genial temperament and of unswerving integrity. He enjoyed the unqualified confidence and respect of all his friends. He was a tried and warm friend of Bishop Kendrick. His death will leave a gap which will not be filled easily.

BOISE.

JAMES B. FUNSTEN, D.D., Miss. Bp.

The Convocation.

THE FOURTH annual Convocation of the Missionary District began its sessions at the Cathedral of St. Michael's, Boise, Sunday, Sept. 6th, 1903. At 10 A. M. a Sunday School rally was held, and addresses were made by the Rev. J. H. McPherson of Rock Springs, Wyo.; the Rev. I. N. Osborn of Hailey, Idaho; and the Rev. J. H. Roberts of the Shoshone Agency. This was followed by the Holy Communion service and sermon by the Rev. Everett Smith, late of Lewistown, who has accepted a call to the rectorship of Trinity Church, Pocatello, Idaho. At 4 P. M. was held a quiet hour for the clergy. After evensong the Bishop read his address, opening with an acknowledgment of the faithfulness and efficiency of the work done by the late Dean, the Rev. C. E. Deuel, and with a touching remembrance of the sorrow that had come to Mr. Deuel's home in the death of his two children. The Bishop reported churches at Cody, Wyo., and Shoshone, Mackay, and St. Anthony, Idaho, had been built, paid for, and consecrated. He recounted the 1,500 miles of stage and 25,000 miles of railroad he had travelled in the past year, and some of the hardships endured. He announced the acceptance of the nomination as Dean of St. Michael's by the Rev. Edwin S. Hinks, of the Diocese of Maryland, who has officiated in that capacity for the last two months. On Monday the Convocation opened with Morning Prayer, and Sermon by the Rev. E. R. Jones, B.A., who comes to Boise as teacher of languages and mathematics at St. Margaret's, the diocesan school for girls, and will also officiate as Chaplain at St. Luke's Hospital. At the afternoon session Mr. H. N. Elkington from St. Michael's, Boise, made a report on Sunday School work of the past year. While full returns had not been received, there were reported 1,292 scholars against 832 last year, 136 teachers against 80 at the same date, the increases being 35 per cent. and 59 per cent. respectively. The question of Name of the Church then came up for discussion, and was dispcsed of by a resolution as follows: "Resolved, That in our opinion any change of name is at this time inexpedient and unnecessary." The Woman's Auxiliary met next day. Holy Communion was celebrated with an address by the Rev. E. S. Hinks; the service was largely attended and was very impressive. After the service, the President of the Auxiliary, Mrs. Funsten, made her report of the work of the past year, which was followed by that of Miss Shoup, secretary, and Mrs. Eoff, treasurer. The reports were all in the highest degree satisfactory and each were adopted. At a short session of Convocation in the evening, the Bishop appointed a committee on Hospital work, and also the following standing committee: the Rev. E. S. Hinks, the Rev. S. J. Jennings, Mr. D. D. Williams, and Mr. R. B. Horrie; as Chancellor of the Diocese, Mr. T. S. Taliaferro of Green River, Wyo., and as Archdeacon, the

Rev. S. J. Jennings of Nampa, Idaho; Examining Chaplains, Rev. John Roberts and Rev. E. P. Smith. On Wednesday morning St. Margaret's School was formally opened for the winter term, the exercises being held in Trinity Hall, the Bishop, the clergy, and a large number of citizens being present. The term commences under favorable auspices. The influence of the school has permeated a large portion of southern Idaho.

At 11 A. M. the Convocation met for its closing session. The committee on Diocesan paper reported, setting forth the necessity of such paper, and the good that might result from such a publication, and referred the matter back to the Bishop for the exercise of his judgment whether the paper should be issued monthly or semi-annually. The Bishop gave a parting word of cheer to his clergy, expressing the hope that in the year before them the blessing of God might rest on their work, and that many might be brought to the knowledge of the truth as it is in Jesus. The Convocation was pronounced the most successful held in the Diocese, both in numbers and enthusiasm, one of the clergy travelling over 800 miles to be present, 150 of which travel was by stage; and one other who came over 600 miles of railroad. Nor must be forgotten the reception given by the Bishop and his esteemed wife at the Episcopal residence, to the visiting clergy, the new faculty of St. Margaret's, and members of the parish, who with citizens of Boise attended in a host, all of whom fully understand and duly appreciate the charming hospitality of the Bishop and his wife, as dispensed at their beautiful home.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

The Bishop—Opening of W. T. S.—Conference of Educators — Woman's Auxiliary — The Diocesan Sunday Schools—Glencoe—Patronal Festival of the Ascension—St. Andrew's Chapel—Illness of the Bishop Coadjutor.

Items printed in the daily papers to the effect that the Bishop had felt it necessary to resign his jurisdiction or to retire altogether from his labors, were entirely incorrect, but had the happy result of calling out marks of the appreciation in which the Bishop is held by the community. The *Tribune* said: "It was Bishop McLaren's authority that crushed these controversies and that unified the Diocese. Happy is the Diocese that does not find its annals in the personal columns of the daily papers. Any Diocese of which Bishop McLaren was the head would be able to claim the blessings of this dictum. His personality would quell the stubbornest faction that ever rebelled against discipline. The Episcopal Church in this Diocese has been fortunate in its Bishop. He has managed its affairs quietly and discreetly. He has never courted publicity. He has devoted himself exclusively to the work to which he was specially called, and the Church has prospered under his ministrations."

The *Inter Ocean* said: "Fortunately, there is no reason to fear that anything serious will happen in the near future. Like dear old Dr. Locke, he may live for years in comfort and happiness, to the delight of all his friends. It is simply that he must work no more, but rest after the strain of fifty years. Society feels a peculiar interest in Bishop McLaren, for how many, many marriages among our oldest and most fashionable families has he not solemnized—how many of the men and women in society today has he not baptized or confirmed."

The Western Theological Seminary opened on St. Michael's with a choral celebration of the Holy Eucharist at 11 A. M. Bishop Anderson gave the opening address, alluding in a feeling way to Dr. Gold's death, and that of Bishop Taylor, and indicating that plans had been arranged by which the work would go on effectively. Dr. Hall was Celebrant. A pleasant lunch followed. A good number of the alumni were present from the city and neighborhood. The buildings have been undergoing internal renovation. Dr. Hall takes charge of the internal administration, under the executive committee, of which Bishop Anderson is secretary and representative. The trustees held their annual meeting Sept. 24th, and arranged matters for what promises to be a year of very successful work.

A conference of educators in secondary schools will be held at Evanston in connection with the celebration of the 30th anniversary of Principal Fisk of the Northwestern University Academy, on Oct. 30th and 31st. This conference will be attended by principals of high schools and academies and superintendents of instruction from many parts of the country, and will take into consideration the many problems relating to that class of education, which are felt to be pressing by those who have been engaged in the work. One of the subjects for discussion is that concerning more efficient moral and religious training in connection with secular education.

The noonday meetings of the Chicago Branch, W. A., which are held monthly in the Church Club rooms, opened auspiciously for the year of 1903-4, on Thursday, Oct. 1st, when 51 representatives from 25 branches came, armed with the extra enthusiasm and zeal that a summer's cessation of labors sometimes brings. The President, Mrs. John Henry Hopkins, who recently returned from a three months' tour in Europe, was welcomed by her many friends, and in turn welcomed them back to the work of the Auxiliary. Mrs. Hopkins spoke of the generous response to the appeal made at the annual meeting in May, when $1,730 was pledged for assistant city missionaries. This amount makes it possible to have a second deaconess in association with Sister Claire. The burden of work has already become two great to be borne by one person, therefore additional help is needed. Mrs. Street read the list of "Birthday Offerings" made at the annual meeting. The total amount of the offering for the year was $1,211.52. The "Birthday Plan" has proven so successful that the Chicago branch hopes to make its United Offering in Boston in 1904, reach the three thousand dollar mark, which far exceeds that attained in 1901. The speaker of the day was the Rt. Rev. William Montgomery Brown, D.D., Bishop of Arkansas. The offering of the day was given to Bishop Brown, which he promised to divide among the five churches built this year.

An analysis of the 67 replies from as many clergymen to the questions sent out by the S. S. Commission, supplies food for thought as well as a *raison d'être* for the enquiries. Nor is there likely to be any serious modification by the receipt of some 30 more replies that are due. Two report no Sunday School. Of the other 65, 29 have clerical superintendents; 35, lay; with these 65 are 134 male teachers, 542 female; 2,769 boy scholars, 3,795 girl; 304 men and boy communicants, 637 women and girl; 31 schools only are graded, 34 not; 50 have uniform lessons; only 25 have a teachers' class; but 39 have a library; 19 have examinations, 45 have not; 38 use Church Hymnals, 26, Hutchin's; 60 have morning sessions, 5, afternoon; the average time devoted to lessons is 32 minutes: one school giving a full hour, and the lowest four only 20 minutes; 54 schools average an offering of $1.32 per capita, *i.e.*, $7,844 per annum from 5,942 pupils; the cost of maintenance in 52 schools, averages 78 cents a head, or $4,573 yearly for 5,855 scholars; 54 schools with 5,855 attending, contributed in the year to benevolent objects, $3,178, an average of 56 cents per capita; 13 school buildings are returned as good, 28 fair, 21 poor; 205 boys and 287 girls were presented for Confirmation, or seven and one-half per cent. of the 6,562 reported. Of the 14 schools closed in summer, 2 make special efforts to reach the scholars; 42 have special services in Church for the Sunday School, 27 being choral. The diversity in text books used is great: 16 use the Joint Diocesan Committee's publication; 10 Doane Series; 7 *The Young Churchman;* 4 the Gwynne. The following are each used by 3: Scadding's *Direct Answers*, Bible and Prayer Book Leaflets, Prayer Book and Catechism, Gospel for the day, Jacob's Leaflets. These by 2: *Junior Text Book on Catechism, Shepherd's Arms, Trinity Course*, and Scadding's *Workable Graded System*. Sixteen Schools use, one each, as many other text books. In all, 29 different systems are used; some Schools using in part two or more.

The question, "Name three chief difficulties in the way of efficient work," elicited the following remarkable answers: From 36, lack of interest by parents; 30, lack of competent and faithful teachers; 11, scholars not made to learn lessons at home; 10, poorly adapted buildings; 5, lack of training in teachers; 5, irregularity of teachers; 3, irregularity of pupils; 2, lack of proper lesson aids; 2, lack of proper system of instruction; 2, "Do as you like sentiment of the age"; 2, lack of funds for equipment; 2, limited time; 2, "no rector"; 2, secularized Sunday; 2, want of reliable layman for superintendent.

During the past summer there were extemporized meetings on Sunday afternoons in Washington Park; at which every kind of strange doctrine imaginable found its apostle. Thinking the opportunity a favorable one for saying a good word for the Gospel of Jesus Christ, a priest of our Church, canonically connected with the Diocese of Springfield, but resident in Chicago, attended for three months, and attempted the thankless duty of refuting the arguments advanced by agnostics, infidels, and atheists. Latterly, however, the language used by some of these became so noisy and violent—not to say foulmouthed and loathsome—that a park policeman stopped the meetings, in accordance with his instructions; alleging that he could not allow even preaching for the dissemination of Gospel truth, as that would be discriminating in favor of the preacher as against the blasphemer; so much for freedom of speech in a professedly Christian country!

The mission of St. Paul's, Glencoe, is feeling the energizing effects of the new life infused into it by the recently appointed deacon-in-charge, the Rev. G. Craig Stewart. Not only is the little chapel filled, but it is sometimes difficult to seat all who come to the Sunday evening service. This year's Confirmation class promises to be unusually large. The treasurer of the mission reports all bills paid and a respectable balance on hand, after the Finance Committee had increased the stipend promised to their clergyman. The Ladies' Guild, which elected officers last week, raised last year nearly $400. Mr. Stewart, who was preacher at the Annual Festival of St. Joseph's mission last week, and proceeds to his M.A. degree shortly, is this week with the Chicago delegation to the Brotherhood at Denver.

The Church of the Ascension, as usual, observed the Feast of St. Michael and All Angels with special services and an octave, this being the Patronal Festival, and the 46th anniversary of the parish, only St. James' and Trinity antedating the Ascension. In consequence of the civic exercises connected with the Chicago centennial, the chief commemoration was on Sunday last. At the High Celebration, the choir with orchestral accompaniment rendered, for the first time in Chicago, Dvorak's Mass. At 7:45 P. M.

there was a solemn Procession of the Blessed Sacrament, in which the choir, acolytes, and sacred ministers participated. A special feature was the presence of twenty little girls from the Sunday School, in white dresses and veils, carrying flowers, which they scattered as they marched. The service ended with Benediction. Father Larrabee preached, as he had in the morning, an anniversary sermon, stating, among other things, that, excepting that at the Cathedral, the vested choir of the Ascension was the oldest in the Diocese. It was organized in 1870. At both of last Sunday's services the congregation were larger than any since Easter.

Bishop Van Buren of Porto Rico, Bishop Brown of Arkansas, and the Rev. Henry Forrester of Mexico were visitors in Chicago last week; the first named appealing for aid for his jurisdiction, at Grace Church in the morning, and at St. Peter's in the evening.

On Sunday last, the chapel of St. Andrew, which has cost in the neighborhood of $1,800, was used for the first time at the early celebration, with collects of benediction. At 4 P. M. there was a choral dedication, with addresses. Although a little more work is to be done before the chapel can be said to be in a quite finished state, it is now used for daily services. The following is a full list of the gifts and memorials, which combine to make this the most complete addition of its kind to a church's plant in the Diocese. The chapel is a thank-offering by Mr. Millard F. Bingham; altar, in memory of Anthony G. and Caroline Goodridge; credence, of Louisa Rebecca Fox; altar desk, of Violet Monk; altar vases, of Mary C. Wincup; prie-dieu and stall, of Mr. and Mrs. Geo. Pelley; lectern, of Horace T. Currier; Bible, Mrs. George T. Clark; marble font, of William Gordon Young; poor-box, of George W. Girdon; alms basins, of Lisle C. Waters; altar rail, given by Girls' Friendly Chapters; cruets and bread-box, by the Thursday Guild; altar-book, by Mr. and Mrs. H. F. Chandler; Prayer Books, by Mr. Frank B. Ellis; sanctuary curtains, by Daughters of the King; kneeling-cushions, by Grace L. Paton; Eucharistic linen, by Mrs. E. M. Duncombe and Mrs. Stannie Roberts.

Bishop Anderson is ill and has been compelled to cancel an engagement to lay the corner-stone of the new church at Kenilworth.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Dr. Lines' Consecration—Opening of Berkeley—Death of C. M. Ingersoll—Sunday School Conference—Notes.

The Rev. Dr. Lines of St. Paul's, New Haven, and Bishop-elect of Newark, has returned from his trip abroad, having had a most enjoyable vacation. He now awaits the action of the Bishops and Standing Committees. The consecration will take place probably early in November, and at Newark, instead of New Haven.

The fiftieth year of the Berkeley Divinity School opened on Sept. 15th. The number of students exceeds that for some years past. There are represented thirteen Dioceses.

New Haven has lost an honored citizen, of the elder generation, in the recent death of the Hon. Colin M. Ingersoll. Mr. Ingersoll was connected with Trinity Church. In the absence of the rector, the Rev. Dr. Baker, the funeral services were conducted by the Rev. Alexander Hamilton of Norwalk, the Rev. Messrs. Downes and Thomas, curates of the parish. Among the honorary pall-bearers was the Rev. Thos. R. Pynchon, D.D., formerly president of Trinity College.

The conference of the Sunday School workers of the Diocese, held at Trinity Church, Hartford, was well attended, and of great interest. The day (Thursday, Sept. 24th) opened with a corporate communion, the celebrant being the Rev. Lucius M. Hardy, rector of Christ Church, Pomfret, and Archdeacon of New London. Archdeacon Bodley made the devotional address, on the Parable of the Ten Virgins. The roll call of the schools followed in the chapel, each reporting under the head, "The Most Successful Feature of Your Work." Subjects discussed in the afternoon were: "Our Sunday School and General Missions," by Rev. J. Chauncey Linsley of Torrington; "Our Sunday School and Diocesan Missions," by Rev. L. M. Hardy; "Teaching the Old Testament from a Modern Point of View," by Rev. Dr. John Binney of Middletown, Dean of the Berkeley Divinity School. The chairman of the Sunday School Commission of the Diocese of New York, Rev. Pascal Harrower, spoke on "The Teacher: Himself and His Pupil." Mr. Harrower, who has rendered excellent service in Sunday School work, also conducted a question box. The gathering was one of much value.

Christ Church, Quaker's Farms, has a new spire and vane, which are great improvements to the church building. The cure includes St. Peter's, Oxford, and the rector is the Rev. Theodore M. Peck.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Bp.

Work among the Indians.

Archdeacon Appleby drove 52 miles to Red Lake on Saturday the 19th September and re-opened on Sunday the 20th the Church of St. John in the Wilderness, which had been thoroughly renovated by plastering throughout and painting. He also held divine service at Old Chief's Village at St. Antipas' in the afternoon, six miles from Red Lake, and celebrated the Holy Communion for a sick person. These are the missions of the Rev. E. C. Kah-O-Sed, who was absent from the District on a vacation. On Monday the Archdeacon, accompanied by our Indian divinity student and catechist, Mr. Brigham, crossed Red Lake, where they spent nearly five days. Here they visited 42 heathen Indian families. Mr. Brigham had visited nearly all the people at what is called the Point, but the Indians near Battle River were absent from their homes when he was in the field last summer. The Indians at the Point, says the Archdeacon, received us cordially, while those near Battle River mostly made for the woods immediately we appeared in their neighborhood.

The Archdeacon gave a short summary of our faith based on the Apostles' Creed, and also texts of Scripture on salvation by Jesus Christ, which Mr. Brigham very lucidly interpreted. We explained, too, the object of our visit, viz., in order that we might become acquainted with the Indians, and especially to tell them the good news of a Saviour's offer of salvation to all who would receive Him.

The Point Indians listened intently, while some of the Indians near Battle River wanted to know whether we wished to baptize them and make them Christians against their will. We told them No, but we wanted them to listen to, and ponder over our glorious good tidings of the happy Home Christ our King has prepared for all who come to Him in His Father's House.

Through the courtesy of the superintendent, the Archdeacon addressed the Indian School, after the children had sung very sweetly several hymns. It was a blessed opportunity to endeavor to touch the young heart. Several boys after this voluntarily came up to us and listened most earnestly to our conversation.

EASTON.

Wm. Forbes Adams, D.D., D.C.L., Bishop

Convocation at Port Deposit.

The Northern Convocation held its fall meeting in St. James' Church, Port Deposit (the Rev. David F. Ward, rector), September 22-24. The subjects for discussion at the evening sessions were the following: (1) Missions, Parochial, Diocesan, and General; (2) The Church, her Mission as the Divinely-appointed Agency for Man's Salvation, in her relation to other Christian Bodies; Methods of Making the Church Known; and (3) Man's Responsibility, as regards the Church's interests in the parish, the Diocese, and beyond the Diocese. The following clergy took part in the discussions; the Rev. Messrs. Edson, Denroche, and Schouler; with the Rev. Dr. Jefferis, of Wilmington, Del., and the Rev. Messrs. Whittingham and Castleman, of the Diocese of Maryland; the preachers at the two morning services being the Rev. Messrs. Edson and Schouler.

FLORIDA.

Edwin Gardner Weed, D.D., Bishop.

Death of Rev. George W. Gilmour.

The death of the Rev. George W. Gilmour, an aged priest of the Diocese, occurred at Jacksonville on the afternoon of Sunday, Sept. 27th, from inflammation of the lungs. Mr. Gilmour was an Englishman by birth, and had been engaged in work in the Diocese of Florida since 1894, when he was ordained by Bishop Weed. He is survived by his widow and by one daughter, Mrs. J. C. Russell. The burial service was on the afternoon following his death, at St. Andrew's Church, the Rev. H. A. R. Cresser and the Rev. V. W. Shields, D.D., officiating.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

The Bishop Coadjutor—New Churches.

Bishop Weller is conducting a retreat for clergy in the Church of St. Elisabeth, Philadelphia, October 6th to 9th inclusive. On the evenings of October 14th, 15th, and 16th he will preach three Conferences at the Church of the Transfiguration, Philadelphia.

A suitable site has been presented to the parish at Ashland for the erection of a church building, which latter will be erected in the near future. The church will be of Lake Superior brownstone, and will be built at a cost of about $15,000.

Plans for a stone church to cost about $30,000 have been drawn for Grace Church, Appleton. Plans for a brick church to cost about $4,000 have been drawn for the mission of the Holy Cross at New London, Wis.

KANSAS.

F. R. Millspaugh, D.D., Bishop.

Progress at Neodesha—Cornerstone at Washington—Bethany College Reopened.

At Neodesha a stone church is in course of erection, work upon which has for some time been suspended by reason of lack of funds. Recently, however, the necessary contributions have been made through the generosity of some of the local oil companies, and work has therefore been resumed. The Bishop laid the cornerstone on June 30th, since which but little has been done. It is now hoped that the building may be sufficiently far along to be occupied by Thanksgiving Day. The missionary in charge is the Rev. A. S. Freese.

On Sept. 27th the Bishop, assisted by the missionary, the Rev. H. Clarkson Atwater, laid the corner-stone of a new church at Washington, Kan., to be called Grace. The people have secured four good lots in the

center of the town and have pledges for the completion of a good frame church.

The College of the Sisters of Bethany, Topeka, the girls' school, opened more auspiciously still than last year. Many improvements have been made. The Bishop has been in the city, taking the services, assisted by Canon Burke, during the sickness of the Rev. Dr. Beatty, chaplain. It is feared the latter cannot recover.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Brooklyn Notes.

On All Angels' day, the Rev. Alexander Vance, D.D., rector of St. Michael's, High Street, Brooklyn, took the services for the first time since his return from a vacation trip in the British Isles. In the evening the preacher was the Rev. Dr. Bacchus of the Church of the Incarnation. The Rev. Dr. Cross of London preached a special sermon to the St. Michael's Cadets at the mission of that name on North Fifth Street (Rev. Edward Heim, deacon in charge), on the same evening, after which a reception was held in the Sunday School room. The day being that of the patron saint of both these churches, the music and other accessories of worship were of an especially high order.

A farewell reception was tendered the Rev. and Mrs. John Tilley by the parishioners of the Church of the Epiphany, Ozone Park, in the parish house last week on Monday evening. The Ven. Archdeacon Henry B. Bryan of the Cathedral of the Incarnation on behalf of the congregation presented Mr. Tilley with an envelope containing a sum of money, a handsome watch fob from the choir boys, and a very pretty gold chain and locket for his little daughter from the young girls of the parish. The Rev. Mr. Tilley goes to St. Thomas' Church, Barnesboro, Pa.

The Girls' Friendly Society of St. Paul's Church, Patchogue (Rev. Jacob Probst, rector), have instituted under the direction of the rector a new plan of Bible study. The plan is to show the construction of the various books of the Bible and also to indicate where the Biblical events fit into the secular history of the world. An effort will be made to have the members take notes, and at the end of the season to hold an examination, presenting a Teacher's Bible to the one passing the best examination.

Mr. Robert Harrold, clerk of the Church Club and secretary of the Diocesan House, keeps an open register in the reading room for the benefit of the clergy acting as supply. This excellent idea has been of great service during the summer months.

MARQUETTE.

G. Mott Williams, D.D., Bishop.

Mission Established at Ripley.

A branch of the work of Trinity Church, Houghton (Rev. J. E. Curzon, rector) is the newly organized St. Mark's mission at Ripley. The place is a village not far distant from Houghton ,in which no other religious work is done than that of this mission. The lay reader is Mr. William Bliss, who has gathered a Sunday School of 35 members and who also holds services.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Farewell to Mr. Bissell—Boston Notes—Opening of Episcopal Theological School — Anniversary at Fall River.

On Tuesday evening, Sept. 29, a farewell reception was given to the Rev. Frank Ellas Bissell in the parish hall of the Church of the Advent, Boston. Many of his friends in the congregation were present, together with a number of the clergy, including the Archdeacon of Boston. Erving Winslow, Esq., on behalf of the parish, presented Mr. Bissell with a handsome portable altar, fittted with rosewood cross and candlesticks, silver chalice, paten, and pyx, cut glass cruets, silver-mounted, and altar-linen. The polished oak case bore a brass plate, inscribed:

"Lo, I Come!"
Frank Ellas Bissell, Priest.
From the Parish of the Advent, Boston,
In Remembrance of his Faithful Ministry,
A. D. 1900—1903.

During the interval between Dr. Frisby's death and the election of his successor, Mr. Bissell, as senior curate, was in charge of the parish. His place on the staff is filled by the appointment of the Rev. F. A. Reeve, late of Mt. Calvary, Baltimore, who went into residence Oct. 1st.

Mr. Royal R. Barry, warden of Trinity Church, Boston, died last week. He was born in Boston sixty-four years ago, and was a direct descendant of Newell Barry of Revolutionary fame. He was a strong Churchman and generous with his support. His will leaves $1,000 to his parish church and the same sum to the Melrose Hospital.

After a faithful service to the sailors and poor of his neighborhood, the Rev. William T. Crocker has left St. Mary's Free Church in East Boston, for the work of the Church of the Epiphany, New York. A large travelling bag was given him at the reception in his honor by the Men's Club, and good words of cheer and praise were said to him by the clergy and laity present upon this occasion.

The Rev. Charles W. Duffield, rector of St. Luke's Church, Allston, was married in Trinity Church, Boston, Oct. 1st, to Miss Helen M. Cole. The Rev. Professor Henry S. Nash, of the Episcopal Theological School, and Rev. Charles G. Ames, Unitarian minister, officiated.

The will of Miss Elizabeth S. Fiske leaves $10,000 to the Domestic and Foreign Missionary Society, and her interest in the building 89 State Street to her nephew, the Rev. George S. Fiske, and Esther L. Hammond, her niece.

The fall term of the Episcopal Theological School at Cambridge began on last Wednesday evening. At the Holy Communion next morning, Dean Hodges made an address upon "The Environment of Mystery." He said that heresy is commonly the result of such a simplifying of truth, as to take it out of its relation to the infinite. The formula of theological error is "Now I know it all"; but the formula of sound scholarship is "Now I know in part." Fifteen new students are enrolled. The Rev. George L. Paine, rector of St. Mary's, Dorchester, will be the instructor in systematic divinity in the absence of Professor Drown. The Rev. Dr. Steenstra has resumed his duties after a year's absence. Matriculation day is Nov. 2nd, when the Rev. George A. Strong of Christ Church, New York, will preach the sermon.

The celebration at Fall River of the 25th birthday of the first mission of the Church of the Ascension—St. John's—was begun on Saturday, Oct. 3d (anniversary service Sunday morning, Oct. 4th). It was expected that the Rev. Wm. T. Fitch, now of Brooklyn, would be present and preach on that occasion, but owing to a previous engagement he could not do so.

The first service was held in a broom factory in October, 1878, by Mr. Fitch, and on the following Sunday a Sunday School was organized. Within three months after a Congregational school of nearly 200 came in a body to the mission. As we think of the results of this first effort at Fall River, well may we exclaim, "What hath God wrought!" They have now a church of stone and a parish house which have cost at least $35,000 to $40,000; over 500 communicants, and no debt. Mr. Fitch sent a synopsis of the first sermon preached and a statement of that mission as to the expense for three years, and also of St. Mark's, organized about the same time. That parish has 350 communicants and a good church.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Detroit Notes.

The papers discussed by the Detroit Convocation, in session at Grace Church, Detroit, on All Angels' day, included the following: "The Layman's View of Church Missions of Detroit Convocation," by Mr. George Swift; and "Laymen in the Church's Work of the Detroit Convocation," by the Rev. C. L. Arnold. There were reports of committees on various items of missionary work. At the opening Eucharist in the morning the sermon was delivered by the Very Rev. Dean Williams of Cleveland, who also spoke on missions at an evening service.

Bishop Davies has recovered from an attack of appendicitis, and has been able to make his visitation to Alpena and the parishes of that district.

The Brotherhood of St. Andrew in Detroit held a most encouraging meeting at St. John's parish house on the night of Sept. 30th, and it is now thought that at least twelve men will be sent as delegates to the Denver Convention.

The order for St. John's new organ has been given and it will reach Detroit about Easter time.

The remodelling of Christ Church chancel is not yet completed. The improvement will be very noticeable. The chancel and different vesting roms will take up all of the old chapel.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Opening of the Schools — Harvest Home at Madison.

The schools within the Diocese all opened with exceptionally favorable outlooks. Nashotah opened its doors on Michaelmas with 20 new students, so that the entire number of students is 42. A larger number than usual entered the seminary direct without passing through the preparatory department. In the latter department Mr. Russell White, son of the Bishop of Michigan City, and Mr. Coxe, both of them graduates of Trinity College, Hartford, and students in the theological department, will be instructors during the year. Racine College opened with 150 students, and, with the additional number expected in the near future, will probably reach a total of 170 before Christmas. Kemper Hall was full to its utmost capacity when it opened on the 29th, while the excellent report from St. John's Military Academy has already been noted. The Cathedral Institute in Milwaukee opened with some 110 pupils.

At Grace Church, Madison, the annual Harvest Home service was held Oct. 4th. The church was handsomely decorated with autumn leaves, grains, and fruits. Large congregations filled the church far beyond its seating capacity, there being fully six hundred people at the evening service, half of them being students from the University. The Harvest cantata, "The Rolling Seasons," by Simper, was rendered. Gold medals for reverence and musical efficiency were presented to two choristers. The church is greatly improved by an entire electric lighting system that has just been installed, carrying 130 lights.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Lay Readers' League—Woman's Auxiliary—St. Paul Notes—Methodist Minister Confirmed—Opening of Seabury.

On Sunday evening, Sept. 27th, the Lay Readers' League of the Diocese celebrated the completion of the first year of its existence by a public service in Minneapolis. As the organization is the creation of Bishop Edsall, and is designed to give him systematic assistance in carrying on missionary work in weak and semi-dependent places in the Diocese for which the services of a clergyman are not immediately available, this initial anniversary service was very properly held in St. Mark's pro-Cathedral; for St. Mark's, situated as it is in the very heart of the chief and See City of the Diocese, possesed of a handsome and well equipped church property, with the Bishop at the head, aided by two vicars of diverse and unusual ability, a well trained deaconess and band of enthusiastic lay workers, is bound to overleap the boundaries of parochialism and to make the pulsations of its new life felt in the remotest points of the Diocese. A large congregation participated in this anniversary service. Following the choir in the procession came about a dozen of the lay readers of the League, duly vested; then the two vicars; then the Bishop. The service was read by four of the veteran lay readers. Vicar Haupt spoke a word of hearty welcome to the members. Gen. William B. Bend, president of the organization, in a pointed and business-like address, set forth the purposes and methods of the League's work. Mr. Richard E. Leonard, the efficient secretary, summarized the work of the first year, from which it appears there are 19 members of the League, most of them resident in the Twin Cities, and that services had been maintained at 28 different points, of which 13 were outside the Twin Cities, and the remainder in and about the two cities of St. Paul and Minneapolis. Bishop Edsall made the closing address. Not unmindful of his own zealous labors in those days of his early manhood antedating his admission to Holy Orders, when as a lay reader in the city of Chicago he laid the foundations of what grew to be the strong parish of St. Peter's he expressed his deep appreciation of the self-denying work of the men who toiled all the week at their secular work, and then on Sundays, without compensation, went forth to hold services in places so feeble and helpless, that for them it must be a lay service or none at all. Minnesota has no unemployed clergy who are capable of work. There are no clergymen who are available for parishes temporarily rectorless or to take the place of such of the clergy as become ill, and there are many places so weak that they cannot in their present condition pay for the services of a clergyman. Amid such conditions the Lay Readers' League has found a noble mission.

There were about 400 delegates in attendance upon the diocesan session of the Woman's Auxiliary at St. Paul's Church, St. Paul, on Tuesday, Sept. 22d. At the opening service the Bishop was celebrant, and the sermon was preached by the Rev. John Henry Hopkins of Chicago. The afternoon reports showed that nearly $1,000 had been raised for missionary purposes by the Diocesan Auxiliary. Mrs. Hopkins of Chicago described the birthday plan of giving, which will probably be adopted by the Auxiliary in Minnesota. The officers were chosen as follows: President, Mrs. Hector Baxter, Minneapolis; vice-presidents, Miss Sybil Carter of New York, Mrs. W. B. Folds of Minneapolis, Mrs. L. W. Bishop of Albert Lea; corresponding secretary, Mrs. H. F. Stevens, St. Paul; recording secretary, Mrs. Ruthfus Davenport, St. Paul; treasurer, Miss M. E. Andrews, Minneapolis; custodian, Mrs. Denis Follette, St. Paul; diocesan custodian, Mrs. G. H. Mueller, Albert Lea; secretary of Junior Auxiliary, Miss Katherine Sleepy, St. Paul; corresponding secretary of the Periodical Club, Miss C. Folds, Minneapolis; secretary of the Babies' Branch, Mrs. Theodore Sedgwick, St. Paul. The next annual meeting will be held in Gethsemane Church, Minneapolis. In the evening a missionary programme was given. Bishop Edsall and the Rev. Dr. Wright spoke briefly and Mrs. Hopkins gave a talk on "The Relation of Church History to Missions." Miss Sybil Carter told of her work among the Indians in Minnesota and with the Italian peasants. She has just returned from Italy, where she established an industrial school where the peasant girls are taught lace making.

A harvest festival was held at St. Peter's Church, St. Paul, on Sunday last. At the High celebration the church was filled completely, the rector being the preacher. At the choral evensong, the Rev. Theodore Sedgwick was the special preacher. The decorations and musical programme were of a festal nature. On the Tuesday evening following, the parish supper was held in the guild room. The Rev. Stuart B. Purves, a former rector, and several prominent laymen of the parish, responded to the topics proposed by the rector, who acted as toastmaster.

Much interest is already manifested by Minnesota Churchmen over the coming mission to be held at the Good Shepherd Church, St. Paul, with Bishop Weller as the missioner, beginning Nov. 29th. We also understand the Bishop is scheduled to conduct a mission later on in Gethsemane, Minneapolis.

The Rev. E. H. Gilmore, pastor of the Asbury M. E. Church, resigned his charge last Sunday. He will present himself for Confirmation at the St. Mark's pro-Cathedral, Minneapolis, next Sunday. While preparing for Holy Orders, the Bishop will grant him a lay reader's license. Work will be assigned to him in St. Paul. Mr. Gilmore comes into the Church from conviction. He came into contact with the Rev. C. Herbert Shutt, rector of St. Peter's, early last spring, with the above mentioned result, another instance wherein Catholic Churchmanship attracts instead of repels seekers after the truth.

Harvest festival was held at the Messiah Church, St. Paul, with appropriate decorations and music. The Rev. Mr. Sedgwick was special preacher.

Seabury Divinity School began its forty-fifth year on St. Michael's day with more students than it has had for several years, the Old Hall being nearly full. The Oratory was well filled at the opening services, the Bishop and all the Faculty being in the chancel. The Warden was celebrant, and Bishop Edsall delivered an admirably instructive and helpful address on the Call to the Ministry, and its Obligations.

During the summer the parlor and reading rooms have been painted, decorated, and refurnished by a devoted friend of the School. A large and beautiful portrait of Bishop Whipple has been placed in the refectory, and the walls of parlor and reading rooms have been hung with five photographs and steel engravings of sacred subjects and buildings. The Rev. Anthon T. Gesner has been added to the teaching staff as instructor in the department of the venerable Dr. Kedney.

MISSISSIPPI.

Consecration of the Bishop.

The consecration of the Rev. Theodore Du Bose Bratton, D.D., Bishop-elect of Mississippi, took place in the new St. Andrew's Church, Jackson, Miss., on the feast of St. Michael and All Angels, Sept. 29th, commencing at 11 A. M., and ending about 1:30 P. M.

Morning prayer having been said at 9 A. M., at 11 o'clock the procession entered the church, in which nearly one thousand persons were gathered, led by the vested choir of 50. The order of procession was: The choir, the rector, the clergy of the Diocese, the visiting clergy; the Bishop-elect with his attending presbyters, the Rev. Wm. P. DuBose, D.D., and the Rev. Robert W. Barnwell; the presenters of the Bishop-elect, the Bishops of Western Texas and Alabama; the Bishop of Georgia; the preacher, the Bishop of Tennessee; co-consecrators, the Bishops of North Carolina and Florida; and the consecrator, the Bishop of Kentucky. The Bishops of South Carolina, Dallas, and Louisiana had been detained by illness.

In the service which followed, Bishop Dudley was celebrant, Bishop Cheshire, epistoler, and Bishop Weed, gospeller. The choir sang splendidly Dudley Buck's Festival *Te Deum* before the sermon. Bishop Gailor preached a powerful sermon on Acts xv. 14: "Keeping the Decrees"; it is to be published. The commission to consecrate was read by Bishop Cheshire; the testimonial of the Diocesan Council by the diocesan secretary, the Rev. Albert Martin; the certificate of consents of Standing Committees by the Rev. Dr. Geo. C. Harris, president of the Standing Committee; the certificate of consent of the Bishops by the deputy registrar, the Rev. Walter C. Whitaker. The Bishop-elect having made his declaration of conformity, the Bishop of Georgia began the Litany. After the examination of the Bishop-elect, the Presiding Bishop and the choir sang responsively the hymn *Veni Creator Spiritus*. All the Bishops united in the laying-on-of-hands, viz., Kentucky, Florida, North Carolina, Tennessee, Western Texas, Georgia, and Alabama.

The offertory anthem was Sullivan's "Hearken unto me, my people," and the *Gloria in Excelsis* was by Buck. Immediately before the benediction an episcopal ring was presented the Bishop consecrated, by Bishop Cheshire in behalf of Dr. Bratton's former parish in Spartanburg, S. C. The episcopal robes were from St. Mary's School, Raleigh. Sewanee sent a doctor's hood.

The perfect order and smoothness of the service were pleasing features, and few left before the full close of the long service.

At night a largely attended reception was tendered the new Bishop by the parish of St. Andrew's.

MONTANA.

L. R. Brewer, D.D., Miss. Bp.

New Church for Boulder.

The contract for the erection of the church at Boulder (Rev. E. R. Dodds, in charge), has been let for $2,087. The church, though small, is unique and effective in design, and of pure Gothic architecture, having wide overhanging eaves and high pitched roof and gables. Besides the smaller sidelights, there is a richly designed rose window high up above the altar, and in the gable at the opposite end is a tracery window in a high pointed arch. All these windows will be filled with a greenish tinted cathedral glass. The main roof is broken by the roofs of the vestry and porch, each terminating in a gable, and the grouping of the whole will be quite effective. Internally the nave will seat comfortably 130 people. The trussed rafters of the roof are exposed clear up to the ridge and these and the ceiling and all woodwork will be of natural pine, oiled and varnished. The choir will be raised two steps above the nave. The Sanctuary is in an arched recess. A vestry 11 by 12 feet and a roomy porch complete the building. The walls will be of brick and the gables and roof will be shingled. The communicants in Boulder have almost doubled in two years, and the new church is the result of work done since then.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, D.D., Bp. Coadj.

Omaha Notes—New Church for Lincoln.

Bishop Williams has returned from his well-earned vacation and has entered upon his work with his wonted vigor. Bishop Millspaugh of Kansas was in Omaha for the first two Sundays in August, taking duty at Trinity Cathedral, of which he was formerly Dean. It was a pleasure to many of his former parishioners to have him in their midst again.

On the Thirteenth Sunday after Trinity, the Church of St. Philip the Deacon, Omaha, (the Rev. John Albert Williams, priest-in-charge), observed its quarto-centennial. There was the customary high celebration at 11 o'clock with an historical address by the priest-in-charge, and at 4:30 choral evensong with addresses by Bishop Millspaugh, the founder of the mission, and by the Rev. John Williams, rector of St. Barnabas', a former pastor. At this service the Rev. G. F. Potter of St. Paul's Church was also present. St. Philip's mission is doing important and telling work among the colored population of Omaha.

Brownell Hall, the diocesan school for girls, opened Sept. 17th with the largest attendance in its history. During the vacation many improvements were made in the school building. Its strong faculty of last year has been strengthened by the addition of several experienced teachers.

Rev. Canon Eason, rector of Holy Trinity, Lincoln, has returned with his wife and daughter from a visit to his old home in England. During his absence the rectory was thoroughly repaired and repainted, and needed improvements made. The Rev. William A. Mulligan of Beatrice, and the Rev. Samuel Mills of Ashland, were in charge of Holy Trinity during the rector's absence.

The plans have been approved and contract let for St. Luke's Church, Lincoln (the Rev. Benjamin J. Fitz, rector). Mr. Fitz is doing excellent work among the students at the University of Nebraska. In this connection there has been established the Church club house of the University of Nebraska, in which there are already eight young men living with the rector of St. Luke's and under his personal supervision. Most of these young men are candidates for Holy Orders, and while pursuing their studies, will serve as lay readers in mission points near Lincoln.

The general missionary, the Rev. William H. Moor, has reopened work at two important points, Fairbury and Randolph. Within the last few weeks twenty persons have been baptized at Fairbury.

Bishop Williams needs seven priests for important places in the Diocese.

NORTH CAROLINA.

Jos. B. Cheshire, D.D., Bishop.

The Bishop's Anniversary.

The tenth anniversary of the Bishop's consecration will be kept with special services in Raleigh, the see city, beginning with evening prayer and addresses in the Church of the Good Shepherd on the evening of Oct. 14th, and followed next morning at 10 o'clock with the Holy Communion in Christ Church. An invitation has been extended to the clergy and people of the Diocese to be present.

NORTH DAKOTA.

Cameron Mann, D.D., Miss. Bp.

Cornerstone Laid at Rugby.

In the absence of Bishop Mann, the Very Rev. Dean Burleson of Fargo attended the service and laid the cornerstone of St. Paul's Church in Rugby, on Sept. 25th. Because of the inclemency of the weather the service was made as short as possible, and most of the speaking was done at the service held in the Court House that evening. The three speakers, the Rev. Dr. Beede, Rev. O. F. Jones, and the Dean, took the laying of the stone as a text and were most happy in their remarks. Despite the poor crop the work on the church will be pushed to completion this fall. The church is of prairie stone, 60 by 30 feet, and will be one of the best in this part of the state. The people of the mission are devoted and energetic. The work is in charge of the Rev. Philip Cook.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Parish House for Medina.

A parish house for St. Paul's Church, Medina, is now in course of erection.

OKLAHOMA AND INDIAN TERRITORY.

F. K. Brooke, D.D., Miss. Bp.

Convocation against Change of Name.

The ninth annual Convocation was held at Grace Church, Muskogee, Sept. 29th and 30th and Oct. 1st. While several of the clergy could not be present and the lay attendance was smaller than common, the local interest was gratifying and encouraging. The statistics of the year show marked gains in Baptisms, Confirmations, and gifts of money over any previous year, and a net gain of 169 communicants. Three new churches have been built and two of them and one older one consecrated. One rectory has been built and two purchased. Much more could have been done (the Bishop reported) had we an adequate supply of clergy. The district needs at least 20 clergymen and has not had an average of 14 at work at any time this year. Four men are wanted at once without opening up any new work.

The public services in the interest of missions and the organized work of the Church in Sunday School, guild and Brotherhood, was forcibly addressed by the Rev. Messrs. Welles, Juny, Williams, Nicholas, Jones, and McGarvey. The Rev. A. W. Higby made the address at the opening Communion service. The Bishop, in his annual address, besides diocesan matters, spoke on the question of Changing the Name of this branch of the Church, giving his judgment against it because (1) it being wholly a matter of practical expediency, not affecting the real nature or mission of the Church, the change would do no good because no name could wholly describe this Church beyond the possibility of misunderstanding; and (2) no name proposed so far or that he could suggest would be more clearly or accurately descriptive or less subject to misconception; and that particularly (3) "Catholic" could not rightly be applied to a body that was not the whole Catholic body, but only a part of it; that that name is more generally and fatally misunderstood than "Protestant"; and that it was, unfortunately, a name adopted by a present party in the Church, many of whose avowed principles, aims, and practices, were neither expedient or for the best practical forwarding of the Church's work, and some of them, in his judgment, contrary to the spirit of the English Reformation and its settlement. "Protestant," he said, to him and to many, was simply synonymous with "Reformed," and could not wisely or with due regard to history and fact be dropped from our name. The action of the Convocation, after discussion, was the rejection of a committee's report stating that "While the name is inadequate, no change is deemed expedient at this time," and the adoption of a substitute stating that "This Convocation does not desire any change in the name of this Church."

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Work at Southwark — Philadelphia Notes — Chester.

The Rev. Walter Lowrie, late Fellow of the American School of Classical Studies

IF YOU WANT

a perfect cream, preserved without sugar, order Borden's Peerless Brand Evaporated Cream. It has a delightful, natural flavor and is superior to the richest raw cream you can buy, with the added assurance of being sterilized. Prepared by Borden's Condensed Milk Co.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made $600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

BREAK THE FAST.

THE MORNING MEAL SHOULD NOT BE MISSED.

After a night's fast the stomach should have some food for breakfast to sustain mind and body during the morning. It should not be a heavy meal but wise selection will pay immensely.

A young Los Angeles woman says: "For years until I used Grape-Nuts I have never been able to eat breakfast, for eating in the morning was always followed by terrific sick headaches and my stomach has always been delicate.

"Some time ago a friend urged me to try Grape-Nuts food and I began eating it every morning. As a result of its steady use I have gained 11 pounds and the headaches have disappeared entirely and my weak stomach has become normal and strong. All my food digests and I now perform my daily duties with a renewed cheerfulness and energy. Evidently, I had been eating the wrong food, but Grape-Nuts soon put me right." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

The Nickel Plate Road, with its eastern connections—the Delaware, Lackawanna & Western and West Shore and Boston & Maine Railroads—is considered by those who have patronized it as a most desirable line between Chicago and New York, Boston and other eastern points, and takes its place among the first class lines leading eastbound from Chicago. It is operating three through first-class trains, all daily, and equipped with modern improvements, for the convenience and comforts of the travelling public, and has succeeded, to a remarkable degree, in pleasing its patrons, growing in popularity every day. One of its attractive features and thoroughly appreciated by the travelling public, is its dining-car service, meals being served on American Club Plan, ranging in price from 35c to $1.00; also service *a la carte*. Colored porters are in charge to look after the comfort of passengers in coaches, and especially to assist ladies travelling with children. All passenger trains arrive at and depart from the La Salle Street Station, Chicago, the only passenger station in Chicago on the Elevated Loop. When going East, try the Nickel Plate Road. City Ticket Office, 111 Adams Street, Chicago.

Regarding a Recent Trip Made Over the New York Central

Charles Battell Loomis writes:

"Allow me to tell you what a pleasant trip I had over your lines. With a good book and with the country that lies outside the window panes to look at and the characters that set alongside the same panes to study and the thought of the dining car, travelling is such a pleasant thing that I wonder the whole world does not travel all the time."

at Rome, sailed from Venice Sept. 21st, in order that he may arrive home in time to assume duty at old Trinity Church (Southwark) the first Sunday in October. Although Mr. Lowrie has been in charge of Trinity for such a short time, coming there the first Sunday in February and going abroad the first part of June, he has won the esteem and affections of all the people. Trinity Church (Southwark) is one of the oldest

TRINITY CHURCH.
SOUTHWARK, PHILADELPHIA.

churches in the city. The cornerstone was laid on St. Mark's day, April 25th, 1821. At this time there were only five other churches older in the Diocese of Pennsylvania, and from that time to the present it has been doing good work. Here Bishop Coleman spent his early days, and from the Sunday School 25 boys have gone out as priests to work in the vineyard of the Master. Mr. Lowrie succeeded the Rev. Horace F. Fuller, who went to Trinity, Oxford, Pa. Previous to his coming to Trinity, Mr. Lowrie gave his time to literary work, especially to the study of archeology, one of his many writings being the well-known book entitled *Ancient Monuments of the Early Church*. The location of this old church differentiates it from other parishes in that the members are so scattered, living in all parts of the city; yet the people are satisfied that the old church has still a future and many years of good work to accomplish, with the new rector, who has been most successful the few months he has been with them.

A WEEK of preaching will be held at the House of Prayer, Branchtown, Philadelphia (the Rev. C. Thacher Pfeiffer, rector), beginning with November 2, 1903. The Rev. H. H. P. Roche, of the Church of the Transfiguration, West Philadelphia, will be the preacher. Among the many improvements in this church since March 1st are painting of both interior and exterior of the church, and exterior of the parish house; enlargement of the chancel; re-arrangement of the electric lights; repointing of the masonry; and many other smaller details put into excellent order. A new heating apparatus will be installed. This parish owes much to the far-sighted and wise counsel of the late Rev. H. R. Percival, D.D., at a critical period in its history, and is beginning to reap the fruits of the same.

THIRTY-NINE persons are in attendance on the annual Convention of the Brotherhood of St. Andrew in Denver this week from the Philadelphia Local Assembly.

IT IS EXPECTED that the Rt. Rev. the Bishop Coadjutor of Fond du Lac will preach in the Church of the Transfiguration on the 12th of November.

THE CORNERSTONE of the new church on the grounds of the Episcopal Hospital, Huntington and B Streets, Philadelphia, was laid on Saturday afternoon, October 3d, at four o'clock. This mission has had a remarkable growth during the ministry of the Rev. Joseph Manuel, formerly curate at old St. Peter's Church. It will cost about fifty thousand dollars and will be built in old English style of architecture with a battlemented tower surmounted by a belfry, of native granite and Indiana limestone. The interior will be of buff brick with ceiling rafters of yellow pine. The nave will be eighty-five feet in length, with side aisles. The old building has been sold to the trustees of the Episcopal Hospital for $22,000 and will be used as a dispensary. The Bishop Coadjutor of the Diocese laid the corner-stone and made an address. The Rev. H. M. G. Huff, Secretary of the Diocese, was Master of Ceremonies. The Rev. H. Richard Harris, D.D., rector of Grace Church, and Dean of the Convocation, made the address. The Hospital Mission is in the centre of a manufacturing section and ministers to many in that locality.

All Saints' Church being without a rector, the parish chapter of the Brotherhood of St. Andrew have arranged to conduct the Wednesday evening services for the present. The congregations have shown a gratifying increase.

A HOUSE has been purchased for a rectory for St. Paul's Church, Chester, standing directly opposite the church building. The price was $8,000.

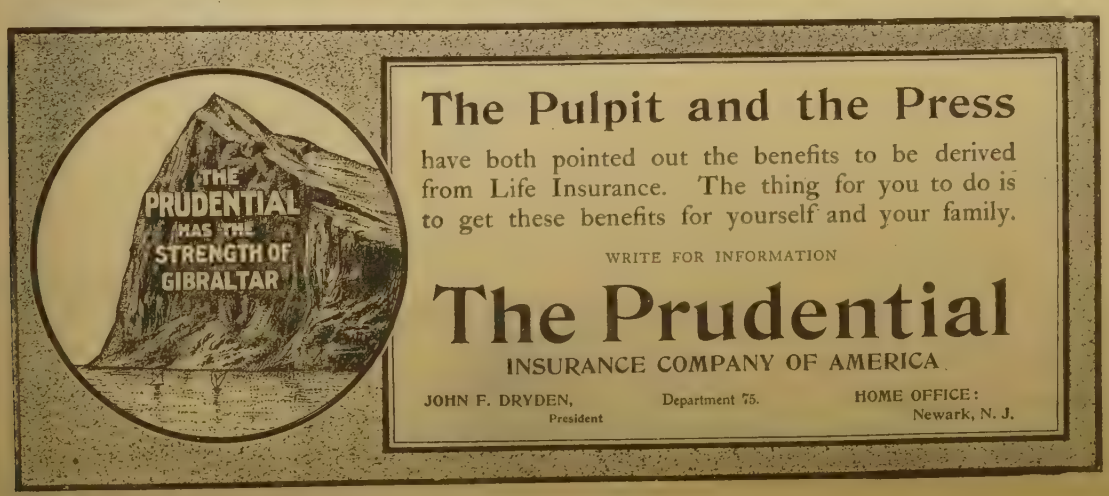
PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Centennial Celebration — Woman's Auxiliary.

ON SATURDAY, SEPT. 26TH, occurred the centennial anniversary of the first Convention of Church clergymen held west of the Allegheny Mountains. On this date, in 1803 the Convention assembled in what was called St. Thomas' Church, Washington County situated not very far from West Brownsville and four or five miles from the modern town of Charleroi. At this Convention there were present the Rev. Messrs. Robert Ayres, Joseph Doddridge, Francis Reno, and William Seaton. Mr. Stephen John Francis was secretary of the meeting. The centennial celebration was a very informal affair. The church is now a ruin, and the churchyard very much overgrown with shrubs and weeds, no services having been held in it for very many years. The church stands in the midst of a farming country, and the assemblage was made up of persons who came from Brownsville, Monongahela City, Charleroi, and the farms in the vicinity, numbering in all over two hundred. There were present of the clergy, the Right Rev. the Bishop of the Diocese, the Rev. L. F. Cole, Archdeacon; the Rev. Drs. Norman of Monongahela City, and Hope of Charleroi; and the Rev. Mr. Rambo of Brownsville. The clergymen climbed up through the ruins to what was formerly a gallery, and in consequence of that portion of the roof formerly covering this part of the building having been blown away, they were in a position to be seen and heard by the congregation. After the Lord's Prayer and a few collects, Bishop Whitehead gave a short history of the Church and made the principal address of the afternoon, and was followed in turn by each of the other clergymen present. The occasion was brought to a close by the singing of the long metre doxology by the assembled multitude. The afternoon was warm and bright, the drive through the country very enjoyable, and the celebration was a memorable event in the annals of the Church in the county. A movement is on foot to clear up the grounds and restore the building, which is of logs that are very well preserved after the lapse of more than a century.

THE FIRST MEETING of the Pittsburgh Branch of the Woman's Auxiliary for 1903-4 took place on Thursday morning, Oct. 1st, in the parish house of Trinity Church. There was a good attendance, and plans were made for the annual meeting to be held in Calvary Church, on Wednesday, Nov. 4th, during the session in this city of the Church Congress. A resolution of respect to the memory of Mrs. Mary Howe Childs was passed unanimously by a rising vote. Mrs. Childs was vice-president of the Branch during the years 1896-7, and since 1898 its treasurer. She was always deeply interested in the missionary work at home and abroad, and contributed generously to its furtherance. She entered into rest at her home in the East End, Pittsburgh, on July 26th.


THE
PRUDENTIAL
HAS THE
STRENGTH OF
GIBRALTAR
The Pulpit and the Press
have both pointed out the benefits to be derived from Life Insurance. The thing for you to do is to get these benefits for yourself and your family.
WRITE FOR INFORMATION
The Prudential
INSURANCE COMPANY OF AMERICA
JOHN F. DRYDEN, President
Department 75.
HOME OFFICE: Newark, N. J.

The Diocesan Branch is this year taking a forward step by the organization of a class for mission study, and a committee appointed in June to arrange the details made report to the Auxiliary and it was decided to have the first meeting of the class on the second Thursday in November, when it is hoped there will be two missionary papers read, to be followed by general discussion.

RHODE ISLAND.

Wm. N. McVickar, D.D., Bishop.

Harvest Home—Tablet in Providence.

In St. John's Church, Barrington (the Rev. Wm. M. Chapin, rector), the twenty-fifth annual harvest home festival of the parish was held Sept. 30th. The decorations included an electric cross on the spire of the church, seen miles from the church. The walks from the street to the church were lighted by electricity, and a large elm tree fronting the church had a cordon of light, the whole giving the exterior of the building a fine appearance.

The interior of the church was decorated with electricity, with fall flowers and a variety of plants.

The sermon was by the Rev. Edward Benedict, rector of Christ Church, Swansea, Mass.

The choir of St. Stephen's Church, Providence, numbering 29, sang the service finely under the direction of Organist and Choirmaster William H. Arnold.

The annual Harvest festival at the Church of the Holy Nativity, Thornton (the Rev. S. B. Blunt, vicar), occurred Sept. 29th. The service consisted of solemn Evensong. The sermon was preached by the Rev. E. M. Waterhouse, curate at Grace Church, Providence.

A handsome bronze tablet has been placed in the Webster Memorial guild house of St. Stephen's parish, Providence. It was ordered by vote of the Corporation at the last annual meeting. The inscription is as follows:

This Building
Erected and Furnished
by
Josiah Locke Webster,
Helen Mar Parker, his wife,
Charles Bertram Webster,
Josiah Locke Webster, Jr.,
their sons,
was presented to S. Stephen's Parish
on the Feast of the Circumcision,
A. D. 1901,
In Memory of
The Rev. Walter Gardner Webster.
This tablet is placed by the
corporation of the parish
in gratitude and affection
that the pious and generous examples
of those whose names are written here
may be held in
everlasting honour and remembrance.

SOUTHERN FLORIDA.

Wm. Crane Gray, D.D., Miss. Bp.

Hospital Opened.

The new building of the Orlando Church Home and Hospital was opened and dedicated on All Angels' Day, Bishop Gray being the principal speaker. The institution was founded some 12 years ago, and has steadily grown until its present commodious quarters were required. The hospital is wholly charitable.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

The Bishop on the Name.

An extended interview with Bishop Gailor on the movement to correct the Church's official title is published in the Memphis *Appeal* of Sept. 19th. The Bishop denies that that there is any partisan import to the movement and, confirming what The Living Church had recently shown as to the relative influence of the Protestant and the Catholic names as leading sectarians to the Church, he said: "I was told recently by a prominent minister of another denomination that if some of our denominations could only get rid of the controversial names which have been fixed upon them in the controversies of the past and come together upon some broad, representative name, they could get a great deal closer together than they have been. There is no doubt but the thought of Christian unity is one of the hour, and Christian men are thinking about it." He recognized that "such a movement as this is a matter of many years," and could hardly be successful in the immediate future.

VERMONT.

A. C. A. Hall, D.D., Bishop.

Diocesan Notes.

A new litany desk, a pair of brass altar vases, and a richly embroidered red silk veil and burse have recently been presented to St. James' Church, Woodstock. The 75th anniversary of the consecration of this church was celebrated on Sunday and Monday, Sept. 27th and 28th. A building fund has been started for a new church in this parish.

The Rev. W. T. Forsythe visited Hardwick and Hyde Park this summer and finding in both places communicants of the Church, held services in the Congregational place of worship.

The Rev. Philip Schuyler and the Rev. S. H. Watkins, canvassing the town of Shaftsbury, were glad to discover 30 Church people. Two services were held there and Baptism was administered.

The Rev. Arthur Stone, formerly rector of Lyndonville, now chaplain of the U. S. Navy, was recently married to Miss Woodward of Morrisville.

The following officers were elected at the annual meeting of the Woman's Auxiliary in Brattleboro, last week: President, Mrs. M. L. Woolsey, Vergennes; Vice Presidents, Mrs. Isaac Sterns, Middlebury; Mrs. Fred Hutchinson, Enosburgh Falls; Miss Martha Johnston, Northfield; Mrs. Frank Richardson, St. Johnsbury; Miss A. G. Sheldon, Windsor; Mrs. A. P. Riker, Rutland; Corresponding Secretary, Miss Constance Wheeler, Burlington; Recording Secretary, Mrs. J. R. Pember, Woodstock; Treasurer, Mrs. Charles Parker, Vergennes; Secretary of Junior Auxiliary, Miss C. Green, Sheldon; Secretary of Periodical Club, Miss Brainerd, St. Albans.

New work is being opened by the Rev. G. Y. Bliss in two places. At Essex Junction an afternoon service is to be held on the last Sunday of every month. At the first service held in Forester's Hall on Aug. 30th, 25 persons were present in spite of bad weather. The other point to be occupied is in the southern section of Burlington, where there are

The service of the Nickel Plate Road to New York City and Boston, is unsurpassed. Three fast express trains, in each direction, daily. These trains are composed of modern first-class day coaches, elegant vestibuled sleeping-cars between Chicago, New York, and Boston and other eastern points; superior dining-car service, meals being served on American Club Plan, ranging in price from 35c to $1.00; also service *a la carte*. Passengers can travel comfortably, and economically via the Nickel Plate. See that your ticket reads that way. Chicago City Ticket Office, 111 Adams St. Depot, La Salle St. and Van Buren St., on the Elevated Loop.

Monuments.
Send For Free Booklet.
CELTIC CROSSES A SPECIALTY.
CHAS. G. BLAKE & CO. 720 Woman's Temple, Chicago.

THE OLD-FASHIONED PAINT
that never chalked, cracked, nor peeled was made from pure White Lead mixed with pure Linseed Oil. National Lead Co., 100 William St., New York.

AUSTIN ORGAN COMPANY
MASTERS OF THE ART OF ORGAN BUILDING
CORRESPONDENCE INVITED
HARTFORD, CONN.

PIPE ORGANS
The "WEICKHARDT" ORGAN
We refer to Prof. W. H. Williamson, Organist St. Paul's Episcopal Church, Milwaukee. Fine Catalogue to Authorized Church-People. 114-122 Burrell St.,
HANN-WANGERIN-WEICKHARDT CO., Milwaukee, Wisconsin.

THE PENNOYER
Established 1857.
A HEALTH RESORT, KENOSHA, WIS.
Water Cure; Rest Cure; Sanitarium of the Highest Grade. Beautiful grounds (100 acres) fronting Lake Michigan. A perfect system of hot water heating. Delightful, mild autumns. For illustrated prospectus Address N. A. PENNOYER, M. D., Mgr.

Two marvelous mineral waters and everything that money can purchase to make ill people well, at Alma Springs Sanitarium, Alma, Mich.

CHURCH EMBROIDERIES
Vestments, Hangings, Burses and Veils.
FACE AND FIGURE WORK A SPECIALTY
ALICE VEADER, 284 Orange St.
NEW HAVEN, CONN.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Prevents Dandruff and hair falling. 50c. and $1.00 at Druggists.

THE NORTH-WESTERN LINE
$33
San Francisco
Los Angeles
Portland
Tacoma, Seattle, Vancouver, Victoria and other points in California, Oregon, Washington and British Columbia from Chicago daily September 15th to November 30th via the Chicago & North-Western Railway. Other low rates in effect to points in Colorado, Utah, Montana, Wyoming and Idaho. Corresponding low rates from all points.
Fast trains, convenient schedules end choice of routes. Daily and
PERSONALLY CONDUCTED
excursions in Pullman tourist sleeping cars on fast trains afford economical means of reaching the Pacific Coast. Double berth from Chicago only $6.00
The Best of Everything
All ticket agents sell tickets via this route. Write for particulars to
W. B. Kniskern, Pass'r. Traffic Mgr. Chicago
NW90

already at least 25 Church families settled. It is more than a mile from St. Paul's parish church and a mile from any other place of worship. A small building formerly a little store, has been rented and simply fitted up.

At Sheldon Junction a Sunday School has been started for the children of that vicinity under the Rev. M. O. Smith, assisted by the Rev. E. B. Smith.

A handsome steel ceiling has been put in Zion Church, Manchester Center. The sum of $300 has also been raised for a parish house.

The Rev. Paul Rogers Fish, priest-in-charge of St. Mark's mission, Springfield, has received a unique gift which he has temporarily placed in St. Mark's Church. It is an oval stained-glass window, depicting the Baptism of Our Lord. It came from old St. Paul's Church, Manchester, England, was built in 1765 and laid aside some years ago when a new church was erected. On a recent visit to England Mr. Jones, Treasurer of the mission, bought it, brought it home, and presented it to Mr. Fish.

Bishop Hall, on account of illness, was obliged to postpone his visitations to Poultney, Vt., and Granville, N. Y., on Oct. 4th and 5th.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Arrangements for Woman's Auxiliary—Font for the Pro-Cathedral.

The arrangements for meetings of the Woman's Auxiliary, in connection with the Missionary Council, are as far as completed as follows: Friday, the day after the adjournment of the Council, will be Auxiliary day, in order that Churchwomen may not be hindered from attending its sessions. There will be a celebration of the Holy Communion in St. John's Church at 9 o'clock, when an address is expected from the Bishop of Washington. A conference will follow in St. John's parish hall. At 3 o'clock in the afternoon there will be a meeting in the Epiphany parish building, with addresses from missionaries, and in the evening a public service at the Church of the Epiphany, when the speakers will probably be some of the Missionary Bishops. One of the most interesting incidents expected to take place at the time of the Conference and Council will be the benediction of the Cathedral Baptismal Font at the open-air service on Sunday, October 25th. As the Cathedral already has an altar, and a Bishop's chair, before a stone of the great building has been laid, so it will soon possess a most beautiful font for the administration of Holy Baptism, and as the Little Sanctuary shelters for the present the altar where the Cathedral Eucharists are celebrated, a temporary baptistry has been erectd for the font, at the place, near the north door, where it will eventually stand. The font is the work of the sculptor, Mr. William Ordway Partridge, and is entirely of white marble, the interior being lined with stones from the bed of the river Jordan. In shape it is an octagon, elevated three steps above the floor of the baptistery, and is so large—fifteen feet in diameter—that it can be used for immersion, when that mode of Baptism is desired; for this purpose it has steps upon the inside. On the panels of the octagon are richly carved bas reliefs of the events of Christ's life, and at the corners are figures of men who were Apostles, witnesses to Christ, or founders in the early Church. These are—St. Peter, St. Paul, St. John, St. James of Jerusalem, St. Joseph of Arimathea, St. Mark, St. Matthew, St. Luke. In the centre of the font, standing upon a rock, is a majestic figure of the Risen Christ, the right arm raised as if giving to His Apostles the Commission to "Baptize all nations," and the left embracing a little child. The whole work is said to be of remarkable beauty and spirit, and is the gift of children baptized during his ministry by the Bishop of Washington.

The Bishop has returned to the city, and on Sunday, Sept. 27th, preached at the Pro-Cathedral, going in the afternoon to the open-air service. The Rev. Clement Brown has also returned from England, and taken charge of the Pro-Cathedral.

WESTERN MASSACHUSETTS.

Alex. H. Vinton, D.D., Bishop.

Episcopal Residence Fund—Church Consecrated at Worcester.

The committee appointed at the diocesan Convention to solicit funds for the purpose of procuring an Episcopal residence, has asked for subscriptions to the amount of at least $35,000 for the purpose, with the expectation that that will not only erect the building, but will also provide a sufficient income for the payment of taxes and repairs.

St. John's Church, Worcester, was consecrated on All Angels' day, after a struggle with debt extending over its entire history of some 19 years. The Bishop officiated with the assistance of a considerable number of the clergy, and with the rector, the Rev. Eliot White. The sentence of consecration was read by the rector. The Bishop made an address, and the sermon was preached by the Rev. Wm. R. Huntington, D.D., rector of Grace Church, New York. Dr. Huntington, as rector of All Saints' Church, Worcester, was founder of the mission which has since grown into St. John's parish. There was a children's service in the evening in which the other parish in the city joined, and later a parish reception which was largely attended.

The parish was organized in 1884, a year after the preliminary steps had been taken, and work upon the church building was commenced in the same year.

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

Cornerstone in Kansas City.

The cornerstone of St. John's Church, Kansas City, was laid on Sept. 25th, the

IT'S A MISTAKE

TO ATTRIBUTE COFFEE ILLS TO POOR GRADES OF COFFEE.

Many people lay all the blame for the diseases caused by coffee upon the poorer grades of coffee, but this is an error, as the following proves: "I have used every kind of the best grade of tea and coffee that can be got from a first-class grocer but never found one that would not upset my nervous system and it was not until I began to drink Postum Food Coffee in place of coffee and tea that I had relief from the terrific attacks of nervous sick headache from which I had suffered for 30 years.

"I had tried all kinds of medicines but none helped me.

"Soon after I stopped drinking coffee and began to drink Postum the headaches grew less and it was not long until I was entirely cured and I have never had a return of this distressing trouble, for nowadays I never drink coffee but stick to Postum.

"As soon as my wife saw what Postum had done for me she gave up coffee which she had drank all her life. This was six weeks ago and she is a changed woman, for her nervousness has all disappeared, her face has become smooth and her cheeks have a good rosy red color. She sleeps well too, something she could never do while she drank coffee. We consider Postum a household necessity in my house and have induced many friends to try this wonderful food drink in place of coffee." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

You'll enjoy the first cup of
Mocon
CEREAL COFFEE
The Food Drink
All the delightful flavor and fragrant aroma with none of the harmful effects of coffee.
Man's best Drink.
Write for a trial package FREE.
ASK YOUR GROCER.
Central City Cereal Coffee Co. 1-4
Peoria, Ill. U.S.A.

60 Different Bulbs all for 30c.

By mail with cultural directions, for garden or pots.

1 New Dwarf Calla.	3 Allums, 3 sorts.
1 Cardinal Freesia.	3 Triteleia, white star.
1 Golden Sacred Lily.	5 Ixias, 3 sorts.
2 Tulips, 1 d'ble, 1 single.	5 Sparaxis, 3 sorts.
3 Narcissus, " "	5 Grape Hyacinths.
3 Belgian Hyacinths.	5 Giant Ranunculus.
3 Giant Crocus.	5 Spanish Iris.
3 Star of Bethlehem.	5 Freesias, mixed.
3 Snowdrops.	5 Oxalis, 5 sorts, mixed.

All different colors, and fine flowering hardy bulbs.
Also Free to all who apply, our elegant Fall Catalogue of Bulbs, Plants and Seeds, for Fall planting and Winter blooming. Choicest Hyacinths, Tulips, Narcissus, Crocus, Lilies, Shrubs, Vines, Fruits and Rare new Winter flowering Plants.

John Lewis Childs, Floral Park, N. Y.

The Truth of Christianity.

Being an Examination of the more important arguments for and against believing in that eRligion. Compiled from various sources by Major W. H. Turton, H.B.M. Royal Engineers. Fourth edition (first American), carefully revised throughout. Cloth, 538 pages, price $1.25 net; postage 12 cts.

The publishers have introduced this book to American readers because of the difficulty felt by our students of Christian Evidences in recommending any work that is thoroughly satisfactory and up-to-date on this subject, in which the grounds of attack shift so widely from time to time as position after position is abandoned by the unbeliever, that there is need for frequent reviews of the subject. It is believed that this work will be found satisfactory.

"The book is of considerable value to everyone who is concerned with the controversy on Christian Evidences; it presents a perfect storehouse of facts and the conclusions which may be legitimately drawn from them."—*Church Times.*

"He meets the popular objections to Christianity squarely, and advances methodically to his Catholic conclusion."—*The Churchman.*

PUBLISHED BY

The Young Churchman Co.,

Milwaukee, Wis.

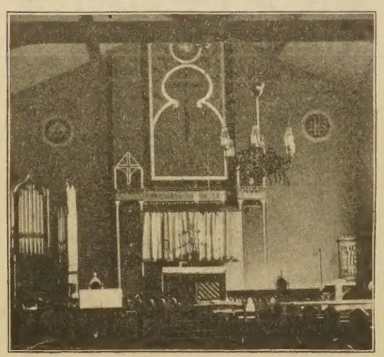
Bishop officiating and the city clergy and people being present in large numbers. The vested choirs of Grace, Trinity, St. George's, St. Mark's, and St. John's parishes took part in the services. After the stone had been laid, Mr. J. C. Horton and the Rev. Robert Talbot gave addresses. The new church will be erected at a cost of about $15,000, and it is hoped that it may be ready to be occupied by Christmas. The parish was founded in 1890 by the Bishop, on the second floor of a building at a corner of Independence and Elmwood Avenues. A small building was purchased in the following fall. The present lot was purchased in the spring of 1902 for $950, and the old building moved to that site. Ground for the new edifice was broken last spring.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

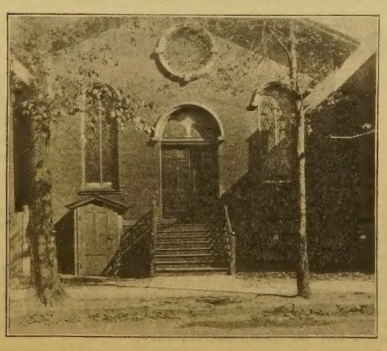
St. Philip's Church Consecrated - Death of Rev Frederick Hall—Woman's Auxiliary—G. F. S.

ON THE MORNING of Sunday, Sept. 20th, St. Philip's Church (colored), Buffalo, was consecrated by the Bishop of the Diocese, assisted by the Rev. Mr. Brown of the Church of the Heavenly Rest, New York City, the Rev. Mr. Gould of Milwaukee, the Rev. Mr. Piggot of the Diocese of Toronto, the Rev.



INTERIOR—ST. PHILIP'S CHURCH, BUFFALO.

Jesse Brush, Chaplain of the Church Home, Buffalo, the Rev. Mr. Beatty of St. Peter's Church, Buffalo, and the Rev. H. G. Buisch, Jr., the deacon in charge of St. Philip's. The music was superbly rendered by St. Philip's full vested choir. The procession started from the guild room in the basement of the church, going to the front of the church and then by the front entrance into the church. The consecration service was be-



ST. PHILIP'S CHURCH, BUFFALO, N. Y.

gun in procession by the reading, by the Bishop and clergy alternately, of the 24th Psalm. The request to consecrate was read by Mr. A. M. Thomas, junior warden of the church, the church keys being delivered to the Bishop by Mr. Wm. Bartlett, senior warden. The sentence of consecration was read by the Rev. Jesse Brush. The sermon was preached by the Bishop, who complimented the rector and congregation on having at last secured clear title to the property, and also on being entirely free from debt. The consecration of St. Philip's attracted a congregation of Church people both white and colored, which filled the sacred edifice to overflowing. The consecration covered not only the church building but every article of furniture, including the following gifts: An elegant marble baptismal font, the gift of Mrs. Hattie Carter of New York, formerly of Buffalo, in memory of her husband, C. E. Carter, for many years senior warden of St. Philip's; a handsome silver communion service for administering the sacrament to the sick, purchased by Mrs. Georgiana Cosby of Buffalo, with money collected from friends and well wishers of St. Philip's; and a neat oak lectern, the gift of the Woman's Auxiliary of the Archdeaconry of Buffalo. The consecration of St. Philip's is an event memorable in the history of this parish and Diocese, marking, as it does, the fruition of years of self-sacrificing work on the part of the congregation, during which time, apparently insurmountable difficulties, financial and other, have been overcome, and now to say that the colored people of this parish are proud and happy is putting it very mildly. St. Philip's is the only organized colored parish in the Diocese. Possession of the substantial brick structure, a cut of which is here shown, formerly a Presbyterian church, was obtained nearly 40 years ago, and as the result of a long struggle it is now free from debt. It has a seating capacity of about 300. The property is valued at between $8,000 and $9,000. The interior here shown is attractive and neat. During the administration of the Rev. Mr. Buisch, the people have taken on new life and are filled to overflowing with enthusiasm. During the past eight months a new altar has been placed in the church as the gift of St. Mary's, Buffalo. The rector and congregation are now gathering funds to secure a new pipe organ to replace the one now in the church building, the new organ to be in place and paid for by Easter day next. The im-

FRUIT OF THE PALM.

Drake's Palmetto Wine; a tonic, laxative, unfailing specific from pure juice of the wonderful Palmetto fruit. Gives immediate relief and absolutely permanent cure in all cases of Catarrh, Stomach Troubles, Flatulency, Constipation, Congested Kidneys and Inflamation of Bladder. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of THE LIVING CHURCH who writes for it. A letter or postal card addressed to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill., is the only expense to secure a trial of Drake's Palmetto Wine. One small dose a day cures to stay cured.

BANK BY MAIL.

4%

ASSETS $14,500,000.00

A Safe and Profitable place for your money is an Investment Account with this bank—pays Four per cent. compound interest on all amounts from One Dollar up. Our Banking by Mail system brings our Bank to your postoffice. Write to-day for explanatory booklet L. C.

PITTSBURGH BANK FOR SAVINGS

SMITHFIELD & FOURTH AVE

ESTABLISHED 1862 PITTSBURGH PA

The Popular Line

with three elegant trains each way between Chicago and

LaFayette, Ind.

Indianapolis, Ind.

Cincinnati, Ohio.

Louisville, Ky.

and all points in the

SOUTH AND SOUTHEAST

is the

Big Four Route

Buffet Parlor Cars, or Dining Cars on day trains' and Pullman's finest Compartment and Standard Sleepers on night trains. All trains run solid, Chicago to Cincinnati. For reservations, etc., call on or address

J. C. TUCKER,

Gen'l Northern Agent,

238 S. Clark St., CHICAGO, ILL.

Flinging Out the Banner.

A practical aid to the Woman's Auxiliary, by Mrs. H. M. Morrison (wife of the Bishop of Duluth.) Price 50 cts. net. Postage 8 cts.

THE YOUNG CHURCHMAN CO.,

Milwaukee, Wis.

THE NORTH-WESTERN LINE

$30.00

Colorado

AND RETURN

For the Annual Convention, Brotherhood of St. Andrew at Denver, Colo., October 7-11, round-trip tickets will be sold at this rate via the Chicago & North-Western Railway, from Chicago to Denver, Colorado Springs and Pueblo, Colo. October 4-8, good to return until October 31, 1903. The train service from Chicago is excellent; the route is over the only double-track railway between Chicago and the Missouri River.

Only One Night to Denver

The famous Colorado Special through without change, leaves Chicago, daily 6:30 p. m., one night enroute. Buffet smoking cars, Booklovers Library, drawing-room sleeping cars, free reclining chair cars and standard day coaches. Dining cars with excellent a la carte service. A second fast train leaves Chicago, daily, at 11:30 p. m. Pullman tourist sleeping cars Chicago to Denver, only $2.50 double berth. Rates schedules and illustrated booklets, with map of Colorado, lists of hotels, etc, free on application.

W. B. KNISKERN,

Passenger Traffic Manager,

CHICAGO.

NW96

proving of the guild room and remodeling of the chancel are also under consideration. A pulpit is needed and would be thankfully received.

The somewhat unexpected death of the Rev. Frederick Hall, rector of Trinity Church, on Monday, Sept. 21st, cast a deep gloom upon the parish and community of Middleport, where he ministered so acceptably for the past three years. The funeral was held in the parish church on Wednesday, Sept. 23d, the services being conducted by the Bishop of the Diocese, assisted by the Rev. Messrs. Wm. F. Faber, F. S. Dunham, and H. S. Gatley, Mr. Hall's predecessor in the rectorship. The honorary pall-bearers were the Rev. Messrs. G. S. Burrows. E. J. Babcock, H. H. H. Fox, and H. S. Gatley, the active bearers being the wardens and vestrymen of Trinity Church. The remains, accompanied by the family and Dr. H. A. Wilmot, representing the vestry, were conveyed on the evening train to Dryden, Mich., for interment. *Requiescat in Pace!*

Mrs. N. R. Luther and Miss M. R. Berry, while abroad in the summer, purchased a sterling silver communion service for private administrations and presented it to the Church of the Good Shepherd, Buffalo, their home parish. The service, suitably inscribed with the name of the church, is enclosed in a morocco case and consists of paten, chalice, and wine cruet.

The annual meeting of the Diocesan Branch of the Woman's Auxiliary was held in Christ Church, Rochester (Rev. A. J. Graham, rector), Wednesday and Thursday, Sept. 23d and 24th. The Junior Auxiliary held a spirited meeting Wednesday afternoon, when work was planned for the coming year and money pledged with which to carry out the plans. Wednesday evening an interesting service was held at which addresses were made by Bishop Walker, upon the Indians of the Cattaraugus Reservation; by the Rev. J. Chappel, on "Work in Japan"; by the Rev. A. R. Hoare on "Work in Alaska," and by the Rev. J. M. Gilbert. This service was followed by a reception in the guild house, affording the delegates an opportunity to meet each other. After the Holy Communion on Thursday, the business meeting was held, with the president, Mrs. P. N. Nicholas, in the chair. The roll call showed that 177 delegates from 48 parishes were present, which number was increased by later arrivals. Reports of officers were presented, a small deficit in the treasury being reported by Mrs. Chamberlain , the treasurer. Several delegates pledged the amount necessary to make up the deficit out of regard for the long service of 21 years of the treasurer, who at this meeting resigned the office. A resolution of thanks to Mrs. Chamberlain for her long, devoted work in the Auxiliary was adopted. The pledges for the work of this year exceeded by $200 the amount asked for, many parishes increasing their pledges 100 per cent. over those of last year. Miss Julia C. Emery, the general secretary of the Auxiliary, addressed the meetings, both in the morning and afternoon. The following officers were elected: President, Mrs. P. N. Nicholas, Geneva; first vice president, Mrs. Thomas B. Berry, Buffalo; second vice president, Mrs. F. B. Redfield, Batavia; treasurer, Miss Alice Dox, Geneva; recording secretary, Mrs. J. B. Potter, Rochester; corresponding secretary, Mrs. C. A. Van der Beck, Rochester.

A special missionary meeting of all the local Branches of the G. F. S. in Rochester was held in St. Luke's parish house Thursday evening, Sept. 24th. The occasion of the meeting was the presence of the secretary of the Woman's Auxiliary, Miss Julia C. Emery, in the city. Miss Emery was welcomed by a large gathering and her address to the Society on "Opportunities for Service in the Mission Field" was persuasive and uplifting.

MUSIC

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.

[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

We gladly welcome the new Hymnal which has recently been published by Novello, Ewer & Co., under the editorship of Prof. Horatio Parker, M.A., Mus. Doc., of Yale College.

There are already four hymnals in more or less extensive use in our Church, known as the Messiter, Hutchins, Tucker, and Darlington hymnals. The appearance of a fifth would indicate that there are nevertheless certain wants which the editor and publishers think have not been completely filled, and which they hope to provide for.

Before considering the contents of the new book we may say at the outset that in typography and binding it easily surpasses the other hymnals. It is printed on what is

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c per bottle.

Hall's Family Pills are the best.

Educational.

CONNECTICUT.

The Berkeley Divinity School,

MIDDLETOWN, CONNECTICUT.

A School for the Training of Candidates for Holy Orders.

For Catalogues or other information apply to the REV. JOHN BINNEY, D.D., Dean.

ILLINOIS.

WATERMAN HALL—The Chicago Diocesan School for Girls—Sycamore, Illinois.

The Fifteenth Academic year will begin September 16, 1903. New Gymnasium, Auditorium and Music Hall. The Rt. Rev. Wm. E. McLaren, D.D., D.C.L., President, and the Rt. Rev. Chas. P. Anderson, D.D., the Vice-President of the Board of Trustees.

Address Rev. B. F. Fleetwood, D.D., Rector.

St. Mary's KNOXVILLE ILLINOIS

A Church Training and Finishing School.

Character and culture, graceful manners and a fine physique are among its educational aims Beautiful buildings, lawns and groves, natatorium, gymnasium, bowling alleys, recreation hall, etc., are included in its outfit. $500 a year; no necessary extras. **REV. C. W. LEFFINGWELL, D.D., Rector and Founder** (1868).

INDIANA.

HOWE MILITARY SCHOOL, Lima, Ind. A thorough Church School for boys. Prepares for College or business. Manual Training (elective). Personal attention given each boy. Number strictly limited. Address Rev. J. H. McKenzie, Rector.

Educational.

MAINE.

STOCKBRIDGE HALL

Yarmouth, Maine.

Home School. Illustrated Circular. Summer Address CASTINE, MAINE.

NEW YORK.

THE GENERAL THEOLOGICAL SEMINARY,

CHELSEA SQUARE, NEW YORK

The next Academic Year will begin on Wednesday, September 16, 1903.

Special Students admitted and Graduate course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Rev. P. K. CADY, D.D., Sub-Dean.

Miss C. E. MASON'S Suburban School for Girls. **The Castle**, Tarrytown-on-Hudson, N. Y. College preparatory, graduating and special courses. Miss C. E. MASON, LL.M., Principal. Send for Catalogue I

New York, Syracuse.

KEBLE SCHOOL FOR GIRLS.

Diocesan School of Central New York. College Preparatory, Regular and Special Courses, and Kindergarten Training Class. The thirty-third year will begin September 17, 1903. Address Miss MARY J. JACKSON, Principal.

OHIO.

Kenyon Military Academy

An unexcelled school with an unsurpassed environment. Ideal location, sixty acres of grounds, golf links, complete gymnasium. Prepares for all colleges and technical schools. Flexible two years' business course. 20th year. Wyant & Williams, Regents, Gambier, Ohio.

TEXAS.

ST. MARY'S COLLEGE

And College Preparatory School. School of Music.

Dallas, Texas.

Founded by the Rt. Rev. A. C. Garrett, D.D., LL.D.

A College for the Christian education of women. College, College Preparatory, Scientific, and Literary Courses. Music, Art, and Elocution.

Reopens September 17th. For catalogue and further information address MISS TORBERT, Principal of St. Mary's College, Dallas, Texas.

VIRGINIA.

EPISCOPAL HIGH SCHOOL OF VIRGINIA.

A fitting School for Boys eight miles from Washington, D.C., and three miles from Alexandria.

The 65th year opens Sept. 23, 1903.

Catalogue sent on application to the Principal,

L. M. BLACKFORD. M.A., Alexandria, Va

WISCONSIN.

RACINE COLLEGE GRAMMAR SCHOOL.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address,

Rev. H. D. Robinson, Warden, Racine, Wis.

SISTERS OF ST. MARY.

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year begins September 28, 1903. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address The Sister Superior.

SAINT KATHARINE'S, Davenport, Iowa.

A School for Girls under the care of the Sisters of S. Mary. The Twentieth year begins on September 22, 1903. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.

Address: The Sister in Charge of the School.

known as "Bible paper," of fine and durable fibre, manufactured expressly for it. The wear and tear on the binding is thus lessened, and the bulk of the book reduced to three-quarters of an inch in thickness, exclusive of the cover. Open notes are used throughout, and (what is too rare in hymnals) the stems of the notes are turned in opposite directions, adding much to the clearness and general appearance of the print.

The chief object of the work, as stated by the editor in the Preface, is to provide for congregational singing. The ground is taken that some years ago when tunes of the Lowell Mason type were popular, the singing of the people was better and heartier than it is now. The contention is not that such tunes are to be considered specially desirable, but that we have of late gone to an extreme in producing sentimental and "pretty" tunes, which lack sobriety, dignity, and vigor, and which are not suitable for congregational use. Dr. Parker holds that there are at present indications of a wholesome reaction, and a desire for "healthier, sturdier, more manly feeling in hymns and tunes." He says, "Lovers of hymnody no longer seek sensuous pleasure in rhythm and harmony, desired naturally enough by the very young, but look rather for convincing earnestness and sobriety of feeling. Clearly we need not more tunes, but better ones, attaining a high standard of musical worth and dignity."

A feature of the work is the utilization of quite a number of minor tunes, on the ground that they are peculiarly necessary in giving adequate religious expression to certain hymns. It is claimed by the editor that such tunes as York, Windsor, and Winchester are too seldom sung, and indeed that neither York nor Windsor can be found in any book now in use in the American Branch of the Church.

We feel bound to admit that tunes of this kind are the best for the people. If we had more of them, and *used* them, we would certainly have better congregational singing. And it is also true, as hinted by the editor, that the people should be provided with hymnals having the printed music and not merely the words. It stands to reason that congregations can learn the tunes quicker if they have the printed notes to guide them; yet, strange to say, this fact is not appreciated and acted upon in the majority of our churches.

Opinions may differ somewhat as to the selection of tunes for certain hymns; but we maintain that this new hymnal simplifies matters considerably, by giving, as a rule, only a single tune for each hymn.

There are certain tunes and words which should always be associated with each other. We do not want a change of music for "Holy, Holy, Holy," "For all the saints," "When I survey the wondrous cross," "The strife is o'er," "Alleluia, song of gladness," "Abide with me," etc. It is better that we should hold fast to the well known tunes always used for these hymns, introducing new compositions for words which have not become wedded to any particular music.

That Dr. Parker takes this view is plainly shown by the hymns for which he has supplied new settings of his own, for example, "Our day of praise is done," "Come, let us all with one accord," "Hark, the voice eternal," "The royal banners," "Hail to the Lord who comes," "The angel sped," "O wondrous type," "For all Thy saints, O Lord," "Lord of the harvest, Thee we hail," "Lord of our fathers," "Lord of the harvest, it is right and meet," "Thou who with dying lips Thy mother didst commend," "Christ is our corner stone," "O Lord be with us when we sail upon the lonely deep," "Ancient of days," "Come, Thou Holy Spirit, come," "Jesu, Thou joy of loving hearts," "Laboring and heavy laden," "In loud exalted strains," "Oh, 'twas a joyful sound to hear," "Almighty God, whose only Son," "Fight the good fight," "Father, hear Thy children's call," "Jesus, tender Shepherd," "We come, O Lord," "All my heart this night rejoices," "The Spirit, in our hearts," "Glory be to God the Father," "Though faint, yet pursuing," "More love to Thee."

Of the tunes of these hymns it is quite superfluous to say that they are models of their kind. Dr. Parker is our foremost composer of ecclesiastical music, and it is a matter of congratulation that we now possess a hymnal edited by such a master. His bold and vigorous writing appears particularly in such tunes as "Hark, the voice eternal," and "Oh, 'twas a joyful sound," while "Our day of praise is done," and "More love to Thee" are good specimens of his devotional style.

It is noticeable that in some cases, especially in tune 538, "All my heart this night rejoices," Dr. Parker has broken away from the more strict and severe rules of musical hymnology. This particular setting belongs, however, to the category of children's tunes, and should be considered in connection with the composer's statement that the quality of sentimentality cannot be quite eliminated. "Some hymns, useful in special services, do not admit of a suitable setting for an ordinary congregation. Some hymns, suitable for children, should never be sung by adults. Other obstacles stand in the way of entire consistency, or a uniform standard."

Of the six hundred or more tunes in the book about one hundred and fifty are by five composers—Dykes, Barnby, Parker, Sullivan, and Stainer. Most of those by the English musicians are old and tried favorites, and we are glad to see them retained. We predict for his hymnal a very wide sale, as it is an advance in many respects upon any similar publication.

It represents a *selection* of the *best* tunes, rather than a *collection* compiled for the purpose of satisfying all varieties of musical taste.

RUB ON
Painkiller
and the Rheumatism's gone.

When Tired Out
Take Horsford's Acid Phosphate.
It vitalizes the nerves, assists the digestion, refreshes and invigorates the entire body. A Tonic that permanently benefits.

CANCER CURED
Dr. B. F. Bye's Oils for cancers and tumors are a painless cure. Most cases are treated at home. Send for book telling what wonderful things are being done. Gives instant relief from pain. Address Dr. B. F. Bye, 800 N. Ill. St., Indianapolis, Ind.

CHICAGO & ALTON RAILWAY

THE first dining car in the world, the "Delmonico," was run by the Chicago & Alton in 1868. Then the "Alton" was the best dining car line because it was the only one. To-day it is the best dining car line because it is

"The Only Way"

People You Meet in the Dining Car,
Pictures of an American Prince, an old maid, a drummer, a pretty girl, a farmer, and other types, are contained in a booklet, which will be sent for a **two-cent stamp.** Address Geo. J. Charlton, Gen. Pass. Agt., C. & A. R'y, Chicago, Ill., who also has on hand a few Fencing Girl calendars at 25 cents each.

To Colorado

Through train service Chicago to Denver, daily, via the

Chicago, Milwaukee & St. Paul and Union Pacific Line

Standard and Tourist Sleeping Cars all the way. Leave Union Passenger Station, Chicago, 10.25 p. m. Arrive Union Station, Denver, 7.55 a. m. Folder on request.

W. J. BOYLE,
General Agent,
402 E. WATER ST., MILWAUKEE.

F. A. MILLER,
General Passenger Agent,
CHICAGO.

"East, West, Home is Best"
If kept clean
with
SAPOLIO